A Commentarie of M. Iohn Caluine, vpon the Booke of Iosue, finished a little before his death:

Translated out of Latine into *Englishe by W. F.*

Wherevnto is added a table of the principall *matters.*

¶ *Imprinted at London,* for George Bishop, 1578.

#1394

The Argument of the Booke of Iosue.



Oncerning the author of this booke, it is better that we ſhoulde ſuſpend our iudgement, than that we ſhould affirme any thing of ſo vncerteine a matter. They which thinke it was Ioſue, becauſe it is intituled of his name, leane vppon a verie ſlight and weake reaſon. For the holy hiſtorie beareth the name of Samuel, in which notwithſtanding is a reherſal of ſuch maters as followed after his death. And ſurely, the booke which followeth next in order, is not therfore called the booke of Iudges, becauſe it was written by them: but becauſe it reporteth ſuch things as were done by them, and vnder their gouernment. Now that hiſtorie which is reported in the. 15. Chapter of the taking of the two cities Hebron & Debir, was executed after the death of Ioſue. It were therefore a more likely coniecture to thinke, that the principall ſummes of matters were gathered together by Eliazar the high Prieſt, out of which this booke was compiled & made. For it was his peculiar charge, not only to teach the people of his age by his owne voyce while he liued: but alſo to leaue a teſtimonie vnto the poſteritie of the grace of God in preſeruing his Church, that true religion might the better be enlarged. And before the Leuites grewe out of kinde from their firſt inſtitutiō, they had among them by order as it were publike Notaries or Regiſtrers, which committed to perpetuall memorie, whatſoeuer was worthie to be remembred in the gouernment of the Church. But as for that which is not certeinly knowen vnto vs, neither yet is verie neceſſarie to be knowen, let vs not be loath to leaue it in doubt and vncerteintie: ſo long as we are certeine of that which is the cheefeſt point, namely, that the doctrine which is conteined in this booke, is inſpired of the holie Ghoſt for our profite, out of which no ſmall fruite may be receiued of the diligent and attentiue readers.

For although the people hauing before this time obteined notable victories, dwelled in a countrie that was of reaſonable commodities, and meanelie good fruitfulneſſe: yet the promiſe

of God concerning the land of Chanaan remained ſtill in ſuſpenſe, & wanted execution. Yea, the chiefeſt point of the couenant, as yet did lacke the effect & performaunce: as though that God, after he had caſt the people into a narrowe corner, had geuen ouer his enterpriſe, and left it maymed and vnperfect.

This booke therefore declareth, that when the intollerable vngodlineſſe of the people had broken off the courſe of their deliuerance, yet God notwithſtanding in taking puniſhment of their ſinnes, did ſo temper the rigour of his iudgement, that neuertheleſſe at the length he performed whatſoeuer he promiſed of the inheritance of the land of Chanaan. Where alſo we meete with a verie profitable conſideration: that although men being taken away by death, doe faile in the middeſt of their courſe, yet the faith of Gods promiſe neuer falleth away. There ſeemed to followe by the death of Moſes an heauie chaunge & conuerſion of the ſtate. The people were left as a body whoſe head was cut off. In this ſo great feare of their diſperſion, appeared not only the immortall truth of God, which neuer dieth, though men decay, but alſo in the perſon of Ioſue was declared and ſhewed as it were in a notable cleare glaſſe, that when God taketh away thoſe men, whom he hath adorned with ſingular gifts, he hath enow in ſtore, whom he can ſet vp in their place: and that, although he will haue ſome men to excell for a time, yet his power is not ſo tied vnto their perſons, but he can finde ſucceſſours for them, whenſoeuer it pleaſeth him: yea, he can raiſe vp men of ſtones, which ſhalbe meete to take in hand the greateſt affaires.

Firſt of all therefore, when the paſſage through the redde Sea, in the ſpace of 40. yeeres, by which God led the people through the wilderneſſe, was almoſt growne out of remembrance: by the ſame miracle in the paſſage of the riuer Iordan, the continuall tenure & courſe of their deliuerance was againe renewed & continued. As for the renewing of Circumciſion was as much, as if God ſhould afreſh eſtabliſh his couenant, which through the ſhamefull negligence of the people was buried, or through their infidelitie & deſpaire reiected. Then it followeth, howe by the hande of God they were brought into the poſſeſſion of the lande of promiſe.

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The Argument.

The taking of the firſt citie was an earneſt & pledge vnto them of that vertue & power of God, which they ſhould hope for in all the reſt, while at the only ſound of the trumpettes the walles of Hiericho were ſhaken & fell downe of their owne accorde. And yet theſe nations were not diſcomfited in one battell, nor chaſed away by warres of ſhort continuance: but by litle & litle they were ſpent and waſted away by many painefull conflictes. Where alſo it is to be noted, that the people had many great difficulties laid in their way, whiles the Kings that were their enimies conſpiring together, gathered all their forces into one, and ſo came to fight againſt them, ſo that they had not warre with euerie people ſeuerally, & at ſundrie times, but with an infinite multitude, which might haue runne ouer the Iſraelites all at one brunt. But theſe their violent attempts in the end haue this iſſue, that whiles the power of God ſheweth it ſelfe to be aboue them, his mercie alſo and faithfulneſſe in defence of his elect people ſhineth more glorioufly. Vndoubtedly, that continuall courſe of their happie ſucceſſe, & ſo many wonderfull victories, did openly repreſent the hand of God as it were ſtretcht out of heauen to help them. But this was a moſt manifeſt proofe that they warred vnder the conduct of God himſelfe, that at the requeſt of Ioſue the courſe of the Sunne was ſtayed, as though all creatures of the world being armed vnto his aide, were preſent at his commaundement.

Now, although the long deferring of the finall diſcomfiture of theſe nations, was a profitable triall of the conſtancie of the people, yet muſt we therein conſider the wonderfull purpoſe of God, whereof they were admoniſhed in good time by Moſes, that they ſhoulde not faint through wearineſſe: namely, that God woulde not haue thoſe nations at once deſtroyed, leaſt the wilde beaſtes ſhould enter vpon the countrie being voyde of inhabitantes. But whereas God by this appointment had verie well prouided for their ſecuritie in time to come, they through their wickednes turned it into their owne deſtruction. For when they had once obteined ſufficient roome & cõmodious for their habitatiõ, as they thought, through their wicked ſlouth & cowardlineſſe they turned their courſe backeward, & ſhamefully retired: which one offence of theirs drewe many other after it. For they were alſo diſobedient to God, and vnfaithfull in finiſhing

the course of their warrefare like runnagate Souldiers, which forgetting the othe of warrefare shametully forsake their standarde. And as for the dominion of the whole land, which God offered vnto them, through wicked vnthankefulnesse they forsooke, and receiued onely a parte thereof. Moreouer, whereas they were commaunded to purge that holy lande from all corruptions, that no prophanation of the pure and lawfull woorshippe of God shoulde remaine therein: they suffered those vngodly superstitions, which the Lord abhorred, to remaine, & be in force, as they were accustomed. Beside this, wheras they knew right well, that it was for their owne safetie, that they should not be mingled with those nations, to be snared and intangled with their deceiptfull & craftie practises: yet as though they desired of purpose to make a triall therof, they suffered them to remaine as the matter of a most daungerous & detestable fire of destruction. And that by no threatning of punishment they were terrified to beware in time, therein they bewraied their obstinate infidelitie. Yet at the length they tried by experience, that all was not in vaine that God threatened, that those nations, to whom they had shewed such vnlawfull fauour, should beecome prickes and thornes in their sides. For they were vexed with their dailie inuasions, spoiled by their robberies, and at the length almost oppressed with their tyrannicall violence. Finally, they did as much as lay in them, to make the trueth of God his promise to be of none effect. Although a question may be moued of this matter: For if the promise made to Abraham was founded vpō nothing but the good will of God, whatsoeuer the people were, it had bene against reason that it shoulde haue failed through their fault. How then shall we reconcile those matters together? That the people obteined not the whole & perfect inheritance, and yet God was true of his promise? But certeinly the faith of Gods promise was neuer so greatly shaken, decayed, or by any meanes diminished, but that in performance thereof it may better appeare, how cunning a workeman he is, which according to his incomprehensible wisedome, knoweth howe to turne light euen out of darknesse. It was said vnto Abraham, Vnto thy seede will I geue this lande, from the riuer of Aegypt to the great riuer Euphrates. Iosue affirmeth, that the effect of this promise was

Num, 33, 55.

Gene. 15. 18.

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neere and alreadie preſent. Neuertheleſſe, they being ouercome with ſlouthfulneſſe, came not to thoſe boundes: but rather as it were wilfully caſting themſelues into ſtreightes: they made a certeine ſtoppe againſt the bountifull liberalitie of God. By this meanes there ſeemed as it were a certeine Eclipſe to darken the couenaunt of God. And there is no doubt, but the mindes of godly men were troubled with much carefulneſſe and doubtfulneſſe, when they ſawe the worke of God as it were cut off. Yet did he ſo moderate himſelfe in chaſtiſing of the peoples wickednesſe, that this great and daungerous temptation, was turned into an aide and furtherance of their faith. For this want of performance admoniſhed the people of God, that they ſhoulde looke for a better ſtate, in which the grace of God ſhoulde be ſeene more plentifully: yea, after it had ouercome all lettes or ſtaies, ſhould ſhine in full brightneſſe. Hereby their mindes were lift vp vnto Chriſt: whereby alſo it became manifeſt, that the perfect felicitie of the Church depended vpon the head thereof. To this purpoſe they were aided & ſupported with new propheſies. For that which Ioſue doth now rehearſe out of the auncient couenant, the Pſalme tranſlateth vnto the kingdome of Meſsias: becauſe God had deferred vntill his comming the full enioying of the land, that he might make the kingdom of his ſonne more glorious. A paterne hereof was ſhewed in Dauid, which did beare the perſon of Chriſt: and then it appeared that the promiſes of God were not otherwiſe eſtabliſhed, but by the hand of the Mediator. Nowe then we ſee, that there is no abſurditie in this, that the truth of God, which was ſtaied by the malice of the people, did not perfectly ſhewe it ſelfe, but in the right ordered ſtate of the Churche, when in the perſon of Dauid an image of the Mediator was ſet before the peoples eyes, in whom the perfect felicitie of the Church is repoſed. All this while, that meane taſte of the fauour of God, was ſufficient to ſtaie and hold vp the faithfull, vntill they ſhould be more fully ſatiſfied. Neither was that partition of the land, which Ioſue and the rulers of the people, to whom it was committed, did make a fooliſh or counterfet diuiſion: but that inheritance was truely and certeinly diuided, by the cõmandement of God, who as it were by his owne hand did put them in poſſeſsion of the ſame. In which behalfe alſo appeared

Pſal. 72. & 89.

peared the holineſſe of the couenant made with Abraham. Iacob, a little before the end of his life, had appointed out certeine ſeates and dwelling places for ſome of his ſonnes. If euerie tribe had receiued their portion by the only appointment & free determination of men, it might haue bene thought, they had bene directed by the authoritie of that Patriarch. But when the lots are caſt, than the which nothing ſemeth more chaunceable, they fulfilled the propheſie no leſſe, than if God had openly appeared and eſtabliſhed that donation in effect, according to his former promiſes. Wherefore, after the idleneſſe of the people had made an end of the warre, Ioſue ſent home the Rubenites and Gadites with the halfe tribe of Manaſſes, and diſcharged them of the warrefare.

Then followeth a notable hiſtorie, whereby it appeareth how valiant the Iſraelites that dwelt in the land of Chanaan were, in defending the true worſhip of God. For, when theſe two tribes and an halfe had ſet vp a monument of their brotherly ſocietie, with the other tribes, they ſuppoſing they had builded an altar for ſacrifice, which was vnlawfull, immediately decreed to warre againſt them, & determined rather to deſtroy their owne kinſmen, than to ſuffer the religion of God to be torne a ſunder with falſe worſhipping & Idolatrie. And yet their moderation is alſo commended, that as they were ſoudenly kindled with an holy zeale to take armour, ſo when they receiued a reaſonable anſwere, they were eaſily appeaſed.

In the end of the Booke is ſet foorth, how carefull Ioſue was to publiſhe the glorie of God, and with what diligence he endeuoured to meete with the lightneſſe & infidelitie of the people. Hereto perteine thoſe moſt weightie, not onely exhortations, but alſo obteſtations: and eſpecially the couenant renewed by a corporall othe, and after a moſt graue and ſolemne manner.

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¶ The Commentarie of M. Iohn Calvine, vpon the booke of Iosue, which he finished a little before his death.

Chap. 1.



Now after the death of Moses the seruant of the Lorde, the Lorde spake vnto Ioshua the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the land which I giue them, *that is*, to the children of Israel.

3 Euerie place that the sole of your foote shall tread vpon haue I giuen you, as I saide vnto Moses.

4 From the wildernes and this Lebanon, euen vnto the great riuer, the riuer Perath: all the lande of the Hittites, euen vnto the great sea toward the going downe of the sunne, shall be your coast.

1 Now after, &c.) First heere is declared the continuall care that God had, in cherishing the people, and prouiding for their safetie. For in that he confirmeth Iesue to be a new captaine, geuing him a new charge, it sheweth the continuall course of his grace, that they shoulde not thinke they were left desolate and forsaken by the death of Moses. And Iosue in deede was chosen already to gouerne the people, neither had he onely receiued the bare office that was layed vpon him, but also he was furnished with spirituall gifres meete to execute the same. But because the most valiant men that are, although they be neuer so well furnished, yet when they come to the point of execution of the charge, either they stay or stagger: this exhortation was not superfluous, that Iosue should immediately prepare himselfe vnto the voyage. Although not onely for his owne

cause his calling is againe confirmed, but that the people might plucke vp their heartes, & not doubt at all, to follow suche a captaine, whom they might see not to set forwarde one foote, but as God went before him.

2 My seruant Moses, &c.) A double sense may herevnto bee gathered. The first is this, Forsomuche as Moses is dead, now the whole burthen and charge is turned ouer to thee. Therefore take vpon thee his place, vnto whom thou art appointed to succeed. The other sense is this, Although Moses be dead, yet giue not ouer the enterprise, but proceede and goe forwarde. But I doe rather allow the former illation, that by the right of succession he should take vppon him that charge, whiche Moses left vacant by his departure. The addition of (a seruant) whiche is attributed to Moses, hath speciall respect vnto the gouernement of the people, and the affaires thereof: because it must be vnderstoode, according to the circumstance of the place: for here he entreteth not of the lawe, but of the office of gouernment, whiche by his death was fallen vnto Iosue. And God verily, not so muche to commende Moses, calleth him his seruant, as that the authoritie of Iosue might be established, whiche Moses set vp in his place. Moreouer, because the people perhaps would scarse haue rested in a bare precept, after he had commaunded them to passe ouer Iordan, he promiseth that they should be Lords of all that region in peaceable possession whersoeuer they did set their foote. For as nothing doth make vs more cowardes and vnprofitable than distrust, so when GOD setteth before vs a happie successe, faith and trust doth inspire a courage and chearefulnesse to take any enterprise in hande. Adde herevnto, that he doth not now first beginne to lifte vp their mindes vnto a good hope, with a newe promise which they had neuer hearde of before: but rather calleth to their remembraunce what Moses had testified long before vnto them. Wherefore he sayeth, that now the time is come, wherein God would performe and exhibit, whatsoeuer he had promised before vnto Moses. If any man will obiect, that The same thing was spoken to Abraham long before Moses was borne: or rather, Whatsoeuer Moses heard foure hundred yeares after, proceeded most properly out of the perpetuall couenant, that was made with Abraham: I answeare, that The olde promise was omitted which was commonly knowen and notorious among them, and that Moses is brought forth for a witnesse,

nesse, the memorie of whom was freshe, and by whose death the faith of the people had ben sore shaken, if God himselfe had not pronounced, that the effect of all thinges which he had spoken, was euen readie to be performed.

4 From the wildernesse and Libanus, &c.) How the trueth and effect of this promise aduaunced it selfe, aboue all lettes of the peoples malice & wickednesse, & yet the people them selues did not immediatly enioy so large a dominion, I haue already declared in the Preface. For, although God had set abroade the inestimable treasures of his goodnesse, in appointing them to be Lordes of the lande: yet he spared not to chastise and punish their slouthfulnesse: yea, it was necessarie to be fulfilled, which Moses threatened vnto them: that except they destroyed these nations appointed to destruction, they should become vnto them prickes and thornes, with which their sides and eyes should be pricked. But as by the delay of fourtie yeares, in whiche they were ledde about the wildernesse, the promise of God was not made frustrate and of none effect: so the full possession of the lande, although it were long helde in suspense, yet it changed nothing of the faith and truth of Gods decrees, by which it was adiudged vnto them. The people might well in due time haue gone forward vnto the bounds & limites that were appointed vnto them: but they woulde not. Therefore were they worthie to be vterly driuen out againe. Neuertheless, the mercie and clemencie of God graunted them a countrie, that was sufficient for their commodious dwelling. And although it was tolde them before, that those remnantes of the nations whiche they had reserued, as a iust reward of their disobedience, should become their deadly enimies, yet suffered they no displeasure at their handes, but when through their owne vnfaithfulnesse and continuall rebelling against God, they prouoked his anger against them. For so often as they enioyed prosperitie, streight way they fell to lasciuiousnesse & wantonnesse. But alwayes it came to passe by the wonderful goodnesse of God, that when they were oppressed by the violence of their enimies, and as it were ouerwhelmed in the graue, yet they liued in the middest of death: and not that onely, but oftentimes there were raised vp deliuerers that restored their state, when it was vtterly decayed and lost. By the greate sea is meant the midland sea, ouer against which standeth the lande of the Hitthites, as Euphrates is ouer against Li- *Num.33.55.*

banus, so we remember that vnder the name of Libanus, is comprehended not onely the mountaines, but all the desert along, as it is manifest by an other place of Scripture.

5 There shal not a man be able to withstand thee al the dayes of thy life. As I was with Moses, so will I be with thee: I will leaue thee, nor forsake thee.

6 Be strong and of a good courage: for vnto this people shalt thou diuide the lande for an inheritaunce, whiche I sware vnto their fathers to giue them.

7 Onely be thou strong, and of a most valiant courage, that thou maist obserue and do according to all the law which Moses my seruant hath commaunded thee: thou shalt not turne away from it, to the right hand, nor to the left, that thou maist prosper whithersoeuer thou goest.

8 Let not this booke of the Lawe departe out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

9 Haue not I commaunded thee, saying, Be strong and of a good courage, feare not nor be discouraged: for I the Lord thy God will be with thee, whithersoeuer thou goest.

5 There shall, &c.) Because they had to fight against many warlike enimies: it was needfull, that Iosue should be encouraged with this especiall confidence. Or els whatsoeuer God had promised concerning the deliuerie of that lande into their handes, would haue bene darkened with this carefulnesse, as it had ben with a cloude: Yea, but what a wonderfull enterprise will it be, to discomfite and chase away so many mightie nations? Wherfore that impediment is now taken away. And that he may the rather take away all doubtfulnesse, he setteth forth the victories which Moses obteined, by which God had made it manifest, how easie it is for him to ouerthrowe all the armies of his aduersaries, be they neuer so strong. Wherefore Iosue is commaunded, in that aide and succoure whiche God brought vnto Moses, to beholde what should be the ende and successe of his warres, which he shoulde take in hande vnder the same conduct and gouernance that Moses did. For vnto his succession, a continuall

tinuall course and tenor of his grace was annexed. That which followeth, although it tende to the same ende, yet doth it also further extende, I will not forsake thee. Wherefore the Apostle willing to withdrawe the faithfull from couetousnesse, applieth the same to the staying of all our carefulnesse, and the correction of to great fearefulnesse. And verily that distrust which groweth of doubtfulnesse, doth kindle in vs suche a desire to bestirre our selues, that in euery little daunger, we are miserably tossed to and fro, vntill we be persuaded both that God will be present with vs, and also that in him we shall finde helpe enough, abundantly to defende vs. And surely, when he prescribeth none other remedie to heale our fearefulnesse, he teacheth vs that his presence ought to suffice vs for aide in all our distresse and miseries. *Heb.13.5*

6 Be of good comfort, &c.) Now followeth an exhortation vnto fortitude and courage, and that againe repeated, that it may more vehemently moue his minde. Although the promise is also interlaced in other wordes, whereby Iosue is assured of his calling, that he should not take vpon him that charge with any doubtfulnesse, which he was assured to be laide vpon him by God himselfe: or that if he should wrestle with lettes and hinderances, he might not faint and giue ouer in the middest of his course. For it had not ben sufficient to haue prepared him selfe manfully in the beginning, if he had not ben throughly furnished to continue vnto the ende. And although it be the propertie of faith, to encourage vs to take in hande any thing manfully, as likewise by slackenesse and cowardise infidelitie is bewrayed: yet out of this place we may gather, that bare promises haue not sufficient force in them to moue our dull mindes, except there be added the prickes of exhortations. For if Iosue, whose courage was otherwise singular, had yet neede to be stirred vp to doe his duetie, how much more sharply is it necessarie for vs to be pricked, which are so slow and dull by nature? Consider also, that not once nor in one worde, strength and constancie is required of Iosue, but because he was to be exercised with many and sundrie conflictes: he is often and with many wordes confirmed and encouraged. He is willed to be of a valiant and inuincible courage. Although by these two woordes, it might be euident, that God chargeth him with a verie earnest matter, yet not content with this doubling of words, he repeateth the same sentence againe with an amplification: in that he

addeth the Aduerb, greatly and exceedingly. Wherefore out of this place let vs learne, that we shalbe neuer able to execute great and weightie affaires, except we goe about them with all our might: because both our abilitie is small: and Satan hardly withstandeth vs, so that nothing is more like, than that our hearts should faile vs. But because many with wandering and vncerteine attemptes doe bend all their force in vaine, here is set foorth the true meane and way of valiantnesse: namely, that Iosue applie all his studie and endeuour to keepe the lawe of GOD. Whereby wee are taught, that by this meanes we shall become inuincible, if we applie our selues with all our might, to yeeld faithfull obedience to GOD. Otherwise it were better for vs to lie still like sluggardes and cowardes, than to be carried foorth with rashe and headlong boldnesse. Moreouer, God will not haue his seruant to be valiant onely to keepe the lawe, but rather he willeth him to contende manfully, that he faint not vnder the burthen of his painefull office: but because this doubt might trouble him, how he should acquite himselfe in matters of perplexitie, and what counsell he should take: he calleth him to the doctrine of the lawe, for that in following God, who therein goeth before him, he should be sufficiently instructed, for all matters. Thou shalte do wisely (saith he) in all thinges, so long as thou keepest thy selfe vnder the direction of the lawe. Although the Hebrue Verbe SHACAL doth not onely signifie to do wisely, but also to prosper, because rashnesse is for the most parte punished with misfortunes. How so euer it be, by this meane he is more certainely encouraged to hope for the helpe of God, if he giue himselfe wholy to be his scholer. For it is a matter of great force to comfort vs, when any daunger is at hande to make vs afraide, that we can assure our selues, that the matter we haue in hande pleaseth God, because we seeke nothing else but to obey his commandementes. And because it were not sufficient to obey God in some part, he commendeth vnto him modestie and sobrietie, by which Iosue shoulde be reteined in simple obedience. For many, whiche are otherwise well affected, doe some times take vpon them to be wiser than they ought to be: whereby it commeth to passe, that through negligence they omitte many thinges, or els mingle their owne deuises with the commaundement of God. Therefore that which was generally forbidden vnto all men by the lawe, to adde or take any

Deut. 12. 32.

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thing away: now doth God especially applie to Iosue: for if this be the onely right way for priuate men to frame their liues, it is much more necessarie for them that rule & gouerne the people, namely that they submit themselues to God. And if so excellent a person as Iosue was, had neede of this bridle of modestie to keepe him in, that he passed not his boundes: what intollerable boldnesse woulde it be, if we that be farre inferiour vnto him, should take more libertie vnto our selues? And this doth GOD expressely charge his seruaunt withall, that they whiche excell in honour, may acknowledge that they notwithstanding are subiect euen vnto the same lawe that the common people are.

8 Let not depart, &c.) He is commanded also to vse daily meditation of the lawe: for when that studie is omitted but for a short time, many errours will easily creepe vpon vs: and our memorie waxeth rustie, insomuche that manie which haue cast off the continuaunce of studie, come as it were newe and rawe to take any thing in hand. Wherefore God commaundeth his seruaunt, to make daily proceedings, that all his life long he ceasse not to profite in the lawe. Whereof it followeth, that they to whom this studie seemeth loathsome, are blinded with intollerable arrogancie. But why doth he forbid the lawe to depart, rather from his mouth, than from his eyes? Whereas some men doe expounde the mouth for the face, by the figure Synecdoche, the part for the whole, it is but friuolous. I doubt not therefore, but that this doth peculiarly perteine to his person, which was bounde to employ that studie that is here commaunded, not onely to his owne vse priuately, but for the whole people whom he had taken in charge to gouerne. Therefore, he is so commanded to geue heed to the doctrine of the law, & in such sort, that according to the office that was laid vpon him, he should vtter & bring foorth that which he had learned to the common profite of the people. And withall he is commaunded, by his diligence to geue other men example of obedience. For many in preaching will haue the lawe in their mouth, which in the meane time are the worst obseruers thereof in their life. Both is therefore commaunded, that in teaching other, he should frame himselfe and his whole life vnto that rule.

That which followeth in the other part of the verse, sheweth that prophane and vnholy men shall at length haue euill successe, what soeuer they attempt with contempt and neglect of the worde of God:

and

and although the beginninges at the first seeme pleasant and prosperous, yet their end shalbe accursed: because it is not lawfull to looke for prosperous successe, but onely from the fauour of God. Wherof it is meete that all deuises, rashly, and vnaduisedly taken in hande, should be vtterly destitute, as also all arrogancie which is likewise ioyned with contempt of God himselfe. Wherefore the faithfull, that they may haue good successe in all thinges, ought to procure vnto themselues, the blessing of God, as well by earnest desire of learning, as by obedience of faith. In the ende of the verse, because the Uerbe is of double signification, as I haue saide: either the same sentence is repeated, or else a second promise is added: whiche latter sense I do very well allowe. For it agreeth very well, that after happie successe is promised, Iosue should also be admonished, that men do nothing rightly, in good order, or with true knowledge: but so farre forth as they submit themselues, to be gouerned by the word of God. Therefore that wisedome which the faithfull learne out of the word of God, is contrarie to the bolde confidence of those men, which thinke they doe all thinges with great wisedome, when they are led with their owne vnderstanding.

9 Haue not I commaunded thee, &c.) Although the Hebrues doe often times by interrogation simply affirme, ℣ that phrase is very common among them: yet this interrogation hath a speciall force, to confirme the former doctrine, while God bringeth forth his authoritie, and dischargeth the minde of his seruant, both from doubt and care. Is it not I (saith he) whiche haue commaunded thee: euen I also will be present with thee. This is therefore spoken with a force or emphasis, because it is not lawfull to resist his commaundementes. Againe, this place doth teache vs, that nothing doth more preuayle to make vs haue sure trust, then when we are bolde vpon the calling and commaundement of God, and being well assured thereof in our conscience, we doe followe him as a guide, whithersoeuer he doth call vs.

10 Then Ioshua commaunded the officers of the people, saying,

11 Passe through the host, and commaunde the people, saying, Prepare you vitailes: for after three dayes ye shall passe ouer this Iordaine, to goe in to possesse the land, which the Lord your God

God giueth you to poſſeſſe it.

12 And vnto the Rubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 Remember the woorde, whiche Moſes the ſeruaunt of the Lord commaunded you, ſaying, The Lord your God hath geuen you reſt, and hath geuen you this lande.

14 Your wiues, your children, and your cattell ſhal remaine in the lande which Moſes gaue you on this ſide Iordan: but ye ſhall goe ouer before your brethren armed, all that be men of warre, and ſhal helpe them.

15 Vntill the Lord haue giuen your brethren reſt, as well as to you, and vntill they alſo ſhall poſſeſſe the land, which the Lorde your God giueth them: then ſhall ye returne vnto the land of your poſſeſſion, and ſhall poſſeſſe it, which *land* Moſes the Lordes ſeruaunt gaue you on this ſide Iordan, towarde the ſunne riſing.

16 Then they anſweared Ioſhua, ſaying, All that thou haſt commaunded vs, we will doe, and whitherſoeuer thou ſendeſt vs, we will goe.

17 As we obeyed Moſes in all thinges, ſo will we obey thee: onely the Lorde thy God be with thee, as he was with Moſes.

18 Whoſoeuer ſhall rebell againſt thy commaundement, and will not obey thy wordes in all that thou commaundeſt him, let him be put to death: onely be ſtrong and of good courage.

10 Then Ioſue commaunded, &c.) It may be doubted whether this decree were publiſhed, after the eſpialles were ſent, and after their returne. And verily it ſeemeth to me not onely likely, but alſo I am throughly perſuaded, that after he had knowen by their repoꝛt, ſuche thinges as he woulde, then he thought beſt to remoue the campe. Otherwiſe it had bene but ouer headie haſtineſſe, to take his iourney that way whiche he knewe not: ſeeing he thought it pꝛofitable to be firſt inſtructed of many things, befoꝛe he entered into the lande of his enimies. Neither is it a ſtraunge thing, that the oꝛder of time is neglected, and that which followed being omitted, is afterwardes rehearſed. Wherefoꝛe, the ſecond Chapter ſhalbe as it were a Parentheſis interlaced, which doth moꝛe fully declare, at what time Ioſue commaunded the people to remoue with bagge and bag-

gage. Therefore, when he had perfect intelligence of euery matter, he thought it high time to marche forwarde, and so commaunded the people by an edict to prepare them selues to remoue. And whereas with so great confidence he pronounceth, that after three dayes they should passe ouer Iordan, he would neuer haue bene so bold to haue made suche a promise, if the spirit of God had not directed him thereto. No man had assayed to finde a foorde, neither was there any hope that any might be found. And as for bridge, or vessels, there were none, by which they might passe ouer. And it had bene an easie matter to haue kept them from the passage. Wherefore, nothing else remained, but that God should miraculously carrie them ouer. This did not Iosue hope of rashly, nor of his owne braine, but as it was reuealed to him by God. In their readinesse of obedience appeared the faith of the people, for that seing before their eyes so great difficultie, they would neuer haue bene so obedient, if they had not cast all their care vpon GOD. And there is no doubt, but God himselfe gaue this courage into their minds, that he might take away all stoppes, whiche might lette the effecte of his promise.

12 To the Rubenites, &c.) These tribes had their inheritance graunted them on the other side of Iordane for this condition, that they shoulde goe a warfare with the rest of their brethren, vntill they had chased away the nations of the Chanaanites. Now therefore Iosue exhorteth them to performe their promise, that leauing their wiues and children, with all their goodes, they should passe ouer Iordane, and not geue ouer the warrefare, vntill they sawe their brethren all placed in quiet possession of their inheritaunces. And he vseth two argumentes cheefly to prouoke them to doe their duetie, of which the former is taken of authoritie, the other of equitie. First therefore he rehearseth vnto them what Moses gaue them in commaundement, from whose decree it was not lawfull for them to decline, when all men knew right well, that Moses spake nothing of his owne head, but onely such thinges as God by his owne mouth had vttered. And withall, though he do not expresse it, yet by the way he geueth them to vnderstande, that they were bounde by couenaunt, because they had promised that they woulde so doe. Then setting before their eyes the equitie of the cause, he moueth them to consider, that it were not meete that those should be in vnequall condition, to whome the same inheritaunce was alike appointed. It

were

were not at all conuenient (saith he) that your brethren should aduenture them selues, and take paines to holde out the warre, and you should sit quietly and enioy your ease at home. But whereas he willeth them to goe before, he meaneth not that they should be the first that should abide the brunt of their enimies, & so being layed open to all daungers, should take more paines, & endure greater hardnes than all the rest. Onely by this meanes he exhorteth them to marche forwarde cheerefully, because it had bene a kinde of drawing backe, if they should haue followed all the rest slowely in the rereward. Therefore, to marche before their brethren, is not to stand in the vauntgard of the battell when they should fight: but in keping their order and aray to shew forth their courage and good will. For it is certeine, that as they were diuided into foure standardes, so they marched forwarde. But in that he nameth those that were men of warre among them, it may be gathered (which in other places is more manifest) that olde men, and such as were not of sufficient strength, were permitted to looke to their affaires at home, or else to take their ease if they were feeble, or in health appaired.

16 Then answered, &c.) They doe not only obey, but also most liberally and frankly they offer such seruice as was required of them. And this is the way for men to doe their duetie, cheerefully to performe whatsoeuer God requireth of them, not with heuinesse as S. Paul saith. If any man wil obiect, That they doe bragge of such obedience as they shewed to Moses, more than modestie woulde they should, seing they had ben often times disobedient: I answer, that Although they did not alwayes follow him with such feruent zeale as they ought to haue done, yet they were so reasonably well framed vnto obedience, that their modestie was not only tollerable, but also worthie of great commendation, if we consider how proudly their fathers rebelled, and with what obstinacie they attempted to cast off the yoke which God had layed vpon them. For in this place speake not those rebells, by whom God complaineth in the Psalme, that he was prouoked to wrath: but such as being subdued by example of their punishment, had learned quietly to submit them selues. Although in their wordes they doe not so much aduance their owne vertues, as they doe set vp and extoll the authoritie of Iosue, whiles they professe that they will take him, euen as they tooke Moses, in whose roome he succeded. The prayer which they adde, doeth conteine the matter of

1. Cor. 9. 7.

Psal. 65. 8. 9 10. 11.

their truſt & cõfidence: that God would be preſent with his ſeruãt Ioſue, euen as he helped Moſes. For they declare that they will be in a readineſſe to fight vnder the cõduct of their new Captein generall, becauſe they are perſuaded, that he being furniſhed with the power and aide of God, ſhall haue the victorie, as they had often experience before, that God was wonderfully with them to aſſiſte them by the hand of Moſes. And herevpon it may be gathered, that they had this confidence, both becauſe they rehearſe the triall and experience of Gods goodneſſe to encourage them ſelues therewith, and alſo in that they acknowlege Ioſue to be the ſucceſſor of Moſes, not only in place, but alſo in happie ſucceſſe. For this addition is not without great weight, Thy GOD: but to ſhew a continuance of the courſe of Gods grace towards him. Yet the forme of ſpeaking may be taken indifferently, both for the confidence of faith, and for a wiſh or praier. Wherfore, although they ſignifie, that they do cheriſh a good hope in their harts, yet as in ſo weightie a matter, they geue them ſelues alſo to prayers. And ſurely when ſoone after they doe of them ſelues exhort him to conſtancie, they declare, that they alſo wil be fellows and companions with him in the ſame faith and confidence. Where it is worthie to be noted, that although Ioſue was a ſingular example of fortitude and valiantnes vnto all the reſt, and encoraged them both by word and deed: yet he him ſelfe is alſo pricked forward, when he runneth before them, that by his cherefulnes he might better encorage all the reſt of the people.

Chap. 2.

THEN Ioſhua the ſonne of Nun ſent out of Shittim two men to ſpie ſecretly, ſaying, Go viewe the land, and *alſo* Iericho, and they went, and came into an harlots houſe, named Rahab, and lodged there.

2 Then reporte was made to the King of Iericho, ſaying, Behold there came mẽ hither to night, of the children of Iſrael, to ſpie out the coũtrie

3 And the King of Iericho ſent vnto Rahab, ſaying, Bring forth

forth the men that are come to thee, *and* which are entred into thine houſe: for they be come to ſearche out all the land.

4 (But the woman had taken the two men, and hid them,) Therefore ſaid ſhe thus, There came men vnto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickely, for ye ſhall ouertake them.

6 (But ſhe had brought them vp to the roofe of the houſe, & hid them with the ſtalkes of flaxe, which ſhe had ſpread abroade vpon the roofe.)

7 And certeine men purſued after them, the way to Iordan, vnto the foordes, and aſſoone as they which purſued after them, were gone out, they ſhut the gate.

8 And before they were a ſleepe, ſhe came vp vnto them vpon the roofe,

9 And ſaid vnto the men, I knowe that the Lord hathe giuen you the land, and that the feare of you is fallen vpon vs, and that all the inhabitants of the land faint, becauſe of you.

10 For we haue heard, how the Lord dryed vp the water of the read Sea before you, when you came out of Aegypt, & what you did vnto the two Kings of the Amorites, that were on the other ſide Iordan, vnto Sihon and to Og, whome ye vtterly deſtroyed.

11 And when we hearde it, our heartes did faint, and there remained no more courage in any, becauſe of you: for the Lord your God, he is the God in heauen aboue, and in earth beneth.

12 Now therefore, I pray you ſweare vnto me by the Lord, that as I haue ſhewed you mercie, ye will alſo ſhewe mercie vnto my fathers houſe, and giue me a true token.

13 And that ye will ſaue aliue my father, and my mother, and my brethren, and my ſiſters, and all that they haue: and that ye will deliuer our ſoules from death.

14 And the men anſweared her, Our life for you to die, if ye vtter not this our buſineſſe: and when the Lord hath giuen vs the lande, we will deale mercifully and truely with thee.

15 Then ſhe let them downe by a cord through the windowe: for her houſe was vppon the towne wall, and ſhe dwelt vpon the

the wall.

16 And she saide vnto them, Goe you into the mountaine, lest the pursuers meete with you, and hide your selues there three dayes, vntill the pursuers be returned: then afterwarde may yee goe your way.

17 And the men saide vnto her, We will be blameless of this thine othe, which thou hast made vs sweare.

18 Beholde, when we come into the lande, thou shalt binde this corde of red threed in the windowe, whereby thou letteſt vs downe, and thou shalt bring thy father, and thy mother, and thy brethren, and all thy fathers housholde home to thee.

19 And whosoeuer then doeth goe out at the doores of thine house into the streat, his bloud shall be vpon his head, and we will be guiltlesse: but whosoeuer shalbe with thee in the house, his bloud shalbe on our head, if any hande touch him.

20 And if thou vtter this our matter, we will be quit of thine othe, which thou hast made vs sweare.

21 And she answeared, According vnto your wordes, so be it: Then she sent them away, and they departed, and she bound the red corde in the windowe.

22 And they departed, and came into the mountaine, and there abode three dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but founde them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and tolde him all thinges that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our handes all the land: for euen all the inhabitantes of the countrie faint because of vs.

1 Iosue had sent, &c.) This was an other kinde of espying, whereof the text now entreateth, than that former was, when Iosue with other eleuen was sent: namely, to searche all the quarters of the lande, and to make report before all the people of the situation, nature, and fruitfulnesse of the countrie, and of other qualities thereof: of the greatnes and frequencie of the cities, of the inhabitantes and their maners. To this intent, that they might more willingly addresse them

them selues to march forwarde against them, when otherwise they were to slowe and slouthfull for such an enterprise. And although it appeareth out of the first Chapter of Deuteronomie, that Moses was earnestly required by the people, to sende chosen men to spie out the lande, yet elsewhere he reporteth, that he did so by the commaundement of God. Wherefore those twelue persons went both by the commaundement of God, and for an ende somewhat diuerse from these, that after they had diligently spied out the land, they might be able to commende the excellencie thereof, to encourage the mindes of the people to conquere it. But now Iosue sendeth two men priuily, which might espie, whether they might haue free passage or no: whether the inhabitants of Iericho were in securitie, or else well prouided and readie to fight. Finally, he sendeth suche espialles, by whose report he may preuent all daungers. Wherefore the question may be argued on both partes, Whether this counsell of his, was to be allowed, or else to be condemned of to much carefulnesse: especially, because he semeth to haue leaned to much to his owne wisedome, whiles he asketh no counsell of GOD, and is so circumspect to preuent all dangers. But, albeit it is not expressed, that he was commaunded by oracle, to will the people to remoue, and so published a decree for the passage of Iordane: yet when the matter it selfe is euident, that he did not once thinke of raising the campe, but by Gods direction, it is not vnlike, that he inquired of God also what his pleasure was, concerning the sending of those espialles: or else, because God sawe that they had neede of this ayde for their confirmation, he did of himselfe inspire this counsell into his seruaunt. Howsoeuer it be, while Iosue commaundeth his espials to consider and search Iericho, he prepareth himselfe to lay seege vnto it, and to assault it, and therefore he is desirous to be certified, on what part he may haue more easie and safe accesse vnto it.

Deut. 1, 22.

Num. 13, 4.

2 Entered into the house, &c.) For what cause some interpreters doe spare to call her an harlot, and expound the worde ZONAH for a biteller, I see not at all: vnlesse they thought it had ben a shame for them to lodge in an harlottes house, or else were desirous to deliuer the woman from the reproche of an harlot, which did not onely gently intertaine those messengers: but also by her singular good courage and wisedome, preserued them from daunger. It is in deede an vsual manner of the Iewish Rabbines, that they may saue the honour

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of their nation, boldly to wrest the Scriptures, and with their vaine glosses to peruert and chaunge whatsoeuer seemeth not to sounde honorably for them. Howbeit, it is like that whiles the messenger sought to avoid the sight & multitude of the people, they cam to this woman which dwelt in a blind corner. For her house ioyned vnto the wall, yea the outmost wall of her house was sette vpon the wall of the citie. Whereby it may be gathered, that it was a blind corner, farre frō the market place: like as harlots for the most part dwell in allies & solitarie places of cities. And it is nothing like, that she was a common Inkeeper, which receiued all maner of ghests that cam, for then could she not haue had any libertie, for such familiar talke as she had with thē, & she should haue had verie much a doe to haue hid thē. Wherfore thus I take it, that whē they had priuily stollen into the citie, streight way they hid thē selues in that corner. But whereas a woman before time giuē to that filthie kind of life, was soone after knitte into the bodie of the elect people, that she might be made a mēber of the Church, it doeth more notably set foorth and commend the grace of GOD, which entered euen into the Stewes, to draw frō thence not only Rahab, but also her father and her brethren. Surely, seing the name ZONAH doth euery where almost signifie an harlot, no reason can driue me in this place to refuse the vsuall signification thereof.

2 It was tolde the king, &c.) It is like, that as it is vsed in doubtfull times, and when there is any feare of warre, that warriers were appointed at the gates, which noted those strangers. The Israelites were not farre off, which openly professed vnto the Edomites and Moabites, that they sought a dwelling place in the lande of Chanaan: the multitude of them was terrible: they had slaine two kinges that were borderers, and possessed all their dominions: their passage ouer the red sea, as we shall see afterwarde, was famous and notoriously knowen. Wherfore, it had bene to much negligence, in so manifest a daunger, to suffer all straungers to haue free passage through the citie of Iericho that lieth in the border of the lande. Wherefore it is no maruell, that men vnknowen, and such as by many tokens, might well be taken for their enimies, were accused vnto the king. And yet we may well gather, that they were blinded of God, because they kept not their gates more diligently: for after they were once entered, they might easily haue bene apprehended, if they had vsed but meane diligence. Yea, they might haue bene streight-

way

way examined, and so they had bene easily founde out. But the Citizens of Iericho so trembled for feare, that being amazed by the iudgement of God, they did nothing by good reason, or with aduise. And in the meane time, the two spies also were almost brought into the same streightes, being readie immediately to be drawne forth to punishment. The king sendeth for them: they lie hidde in the alehouse: their life hangeth vpon the womans tongue, as vpon a threed. Some thinke that the distrust of Iosue was thus chastised, because he should onely haue trusted in the direction of God, and safely haue passed ouer Iordan without taking further thought for any thing. But the ende of the matter leadeth vs into the contrarie sentence, that God by deliuering the messengers out of so great daunger, gaue courage vnto the people: for in that demonstration of his power, he did openly shew, that he watched also for the safegarde of the people, and for their happie entraunce into the lande.

4 A woman receiued the, &c.) We may coniecture, that before Rahab was commanded to bring them forth, the rumor was spread of their comming, so that she had some leasure geuen her to hide them. And verily, after she heard the Kings commaundement, except she had prouided all thinges before to deceiue them, there had bene no place of denial: much lesse durst she haue bene so bolde, to haue lied so securely. But because she had so well hidden her ghestes, that it was hard to find them out, she commeth forth without feare, and with a craftie answere deliuereth her selfe. Now in this place it is demanded first, Whether this betraying of her contrie was excusable or no: and secondly, Whether her lye was without offence: We knowe that the loue of our contrie is naturally ingraffed in vs, which is as it were our common mother. Wherefore, seing Rahab knewe, that the matter concerned the destruction of that citie, whereof she was a Citizen and member, it seemeth to be detestable inhumanitie and treason, that she should ayde the espialles with her counsell and helpe. It is a childish shift, to saye, That they were not yet professed enimies, because that warre was not proclamed against them: when it is manifest, that they cõspired the destructiõ of their fellow Citizens. Therfore that only knowledge that God put in her mind, doth discharge her from that crime, as one exempt from the common lawe. Her faith is praised by two Apostles, which both doe testifie, that the curtesie which she shewed to the espials, was acceptable to God. No *Heb. 11. 31* *Iam. 2. 25.*

C. maruell

maruell therefore, if GOD, when he vouchsafed to remoue this straunge woman vnto his owne people, & to graffe her into the body of his Church, did separate her from the vnholy and cursed nation. Wherfore, although she was bound vnto her countrie men, euen vntill that day: yet as soone as she was coupled vnto the body of the Church, this her new state, was a certaine manumission and deliuerance, from the law of societie, whereby Citizens are bound one to another. Finally, that she might passe, through faith, into a new people, it was necessarie for her, to forsake her olde countrie men. And because she gaue place onely to the iudgement of God, there was no fault of treason in her. Concerning her lye, we must so take it: although it tended to a good end, yet was it not without offence. For they which doe altogether excuse that kinde of lye, which they call duetifull, doe not sufficiently consider, how precious a thing truth is vnto God. Therfore, although our purpose be to helpe our brethren, to prouide for their saftie, and to support them: yet is it neuer lawfull to lye: because it can not be good, which is contrarie to the nature of God: and God is trueth. Neuertheless, the worke of Rahab is not therefore spoiled of all praise of vertue, although it be stained with this spot. For oftentimes it happeneth, while holy men intend to kepe the right way, sometimes for all that they turne aside, as it were into crooked bywayes. While Rebecca procureth the blessing for her sonne Iacob, she followeth the iudgement of the diuine answere. In this obedience her godly & laudable zeale appeareth. But when she setteth her sonne Iacob in the place of Esau, there is no doubt, but she departeth from her duetie. For that subtiltie of hers, doeth staine in some parte, her woorke, which of it selfe was commendable. And yet that particular fault, doth not vtterly abolish all praise of her holy purpose: because it is buried in the mercy of God, that it should not be laid to her charge. Rahab also did amisse, when she made a lye, in saying, that the messengers were departed: yet the principal action was acceptable to God, because the vice that was mingled with the vertue, is not imputed vnto her. Therefore, as God woulde haue these espialles to be deliuered, so he did not allow, that their life should be defended with a lye.

Gen. 27. 5.

7 The men pursued, &c.) That they were so light of beleefe, it sheweth, that they were beereft of their wittes by God. But notwithstanding, that Rahab had much preuailed, when she had deluded them,

them,yet a new trouble disquieted thē, because the gates being kept shut, the citie was as a prison,that tooke away from them all hope of escape.Wherfore they were once again awaked with an earnest trial to call vppon God for helpe. For seeing this historie was written of their reporte, they were not ignorant what was then a doing: especially, when God of purpose to amplifie his grace and fauour towards them, brought them into diuerse and sundrie dangers one after an other. And now,when they vnderstood they were sought for,the storie saieth they were stil waking: wherby we gather,that they were in great care and perplexitie. And where it was told them,that they were shut in, so that they could not depart out of the citie, no doubt but it did greatly increase their feare and trembling. Neuertheless, it appeareth,that Rahab was nothing at all afraid,when with bold courage and well ordered speach she couenanteth and indenteth with them for the preseruation of her self and her familie. And in this her cōstancie,that faith of hers,which elsewhere is commended,doth very much shine: for,after the iudgement of man,she would neuer haue contemned the furie of the King and the people,to her strange ghests that were as good as halfe dead. Many thinke that commendation to be friuolous and vndeserued,which Iames and the Author of the Epistle to the Hebrues doe geue her, while they rehearse her and reckon her in the number of the faithfull. But whosoeuer shall wisely consider all the circumstances,shall easly iudge that she was indued with a liuely faith. First therfore,if the tree be knowne by the fruits,here we may see rare effects of faith,which are as many testimonies thereof. Secondly out of the seed of godlines this her iudgement proceeded, that the nations all about were already as good as vanquished & ouerthrowne, because all their mindes & courage were stricken downe with a terror and feare sent of God vppon them. And such speaches are to be found in prophane writers also: which God caused them to vtter, that he might shew he hath power and authoritie to gouerne and turne the heartes of men which way it pleaseth him. But that which they prate of as Parrats, Rahab pronouncing out of the sincere affection of faith that God had geuen that land to the children of Israel, because all the inhabitauntes mealted before them,doeth challenge vnto God that gouernement ouer the hearts of men, which the pride of the world doeth denie him to haue. For although the experience of all ages hath shewed, that more armies haue bene vanquished and put to flight, by a soudaine feare and ter-

Heb.11.1.

rour vnlooked for, than by violence & force of their enimies: yet this knowledge soone vanisheth out of mens minds. Wherevpon it commeth to passe, that the conquerors haue alwayes extolled their owne valiantnesse, & gloried of their prosperous successe, that they themselues were warlike and valiant men. Sometimes I confesse, they perceiued that their corage and bold spirit vnto battell was of some other occasion either geuen them, or taken from them: wherefore they acknowledged that fortune was of great authoritie in the warres, and that she had in a maner the whole gouernement of them: insomuch that a Prouerbe grew of soudeine terrors, which they called Panicall feares. Vowes also were hight as well to Iupiter the slayer or stander out, as to the God of feare: but this persuasiõ was neuer throughly setled in their mindes, that euery man is so farforth valiant, as God shall geue him a good courage: or so farforth timorous, as God shall cast downe his boldnesse. But Rahab acknowledgeth, that the nations of Chanaan were striken with feare by God, in such sort, that they condemned them selues afore hand: and thereof she gathereth, that in as much as the children of Israel were so terrible vnto them, it was a foretoken of their victori e, because they fought vnder the conduct of God. But whereas all their heartes were fallen downe, & as it were mealted away for feare, and yet with obstinate madnesse, they prepared them selues to resiste: it may well be seene, that when the vngodly are cast downe, being broken and bruised to dust by the hande of God, yet are they not subdued to receiue his yoke: but that in their feare and perplexitie they still remaine vntameable. And here it is to be noted, how in a feare that is cõmon to al men, the faithfull differ from the vnbeleeuers: in which behalfe also we may plainly see the faith of Rahab. For she also feared as much as any one of all the people. But when she considereth, that she hath to doe with GOD, she determineth with her selfe, that there is none other remedie to auoyde the mischiefe, but humbly and quietly to geue place and yeeld: for that in resisting she should nothing preuaile. But what doe all the other wretched inhabitantes of the lande? Although they lie along amazed with feare, yet their obstinacie is not broken, but that they encourage them selues to encounter with them.

10 How the Lorde dried, &c.) She repeateth the principall cause of their fearefulnesse, because the report that was spread abroade of such miracles as they neuer heard of before, had brought this

this opinion into all their mindes, that God did fight for the Israelites. For it coulde not be doubted, but their passage through the red sea was made by God: when the waters, whose nature was neuer chaunged before, were heaped vp into great heapes, and so stood, which coulde not be, except God the authour of nature had so commaunded them. Wherefore, that maruellous chaunge of the element did openly shew, that God tooke part with that nation, to whom he gaue a drie passage through the waters, and in the middest of the deapthes. The victories also obteined against Og and Sihon, as they were notable, so were they worthie to be rehearsed among the testimonies of Gods fauour towardes the Israelites. Although this latter matter standeth onely vpon a coniecture: yet in passage of the sea there was a full and manifest proofe, no lesse then if God had stretched forth his hande out of heauen. This persuasion therefore had possessed all their mindes, that God was the chiefe captaine in this enterprise of the children of Israel, whereupon grew that great feare and terrour. Howbeit, it is not vnlike, but that they were deceiued by this false imagination, as if the God of Israel had obteined the victorie against the Gods of Egypt: as the Poetes feigne, that as euerie God taketh vpon him the defence of any contrie, so he fighteth against the Gods of other countries, whiles euerie one defendeth his Clientes. But the faith of Rahab ascendeth higher, whiles she ascribeth all power and eternitie to the God of Israel onely. For the name of Iehouah conteineth in it that confession. Wherefore, she dreameth not after the common manner of men, that one of the whole companie of the Gods doeth aide the Israelites: but she magnifieth and acknowledgeth him to be that onely true God, which was commonly knowen to fauour them. We see therefore, how by the common report she professed much more than all her countrie fellowes did.

11 The Lord your God, &c.) Here appeareth as it were in a glasse, a goodly image of the faith of Rahab, when she casteth downe all idols, and ascribeth the gouernement of heauen and earth to the only God of Israel. For this is not doubtfull, that when the gouernement of heauen and earth is confessed to be subiect to the God of Israel, all the inuentions of the Gentiles are reiected, by which the maiestie and power of God is rent in peeces, and his glory defaced. Wherefore wee see, that not without great cause the faith of Rahab is commended by two Apostles. Certaine proud and disdainfull per- *Heb. 11. 38. Iam. 2. 25.*

sons haue that mater in derision, but I would they could consider what it is, to discerne the onely true God from all feigned and counterfeit Gods, & so to extoll his power, that he be iudged to gouerne the whole world at his pleasure. For Rahab speaketh not doubtingly, but she doth absolutely pronounce, that all power and authoritie is in the only God of Israel, that he may gouerne all the elements, that he may dispose all things both aboue and beneath, and order all the affaires of man, as it pleaseth him. In the meane time, I doe not denie, but that her faith was yet vnperfect: yea, I doe willingly graunt, that she had yet but a small branch of godlines, which was not sufficient to eternall saluation. Yet for all that, we must acknowledge thus much, that although the knowledge of God was yet but small and slender in this woman: neuertheless, seeing she submitteth her selfe vnto his gouernement, she geueth forth a testimonie of her election, and that out of this seed her faith did spring, which afterward grew vp vnto a perfect measure.

12 Now therefore sweare, &c.) This is an other argument of her faith, that she placeth the children of Abraham in certeine possession of the lande of Chanaan, grounding her persuasion vpon none other reason, but that she had heard it was promised them of God. For she thought not that God would fauour them, if they had bene robbers & spoilers, which with vniust violence & oppression had entered vpō the possessions of other mens lands: but rather she is perswaded, that they came into the land of Chanaan, because the right inheritance thereof was adiudged to be theirs by God. Neither is it to be thought, that when they desired passage of the Edomites and other nations, that they spared to declare whither they intended to goe. Yea, those nations knewe right well, that the promise was made to Abraham, the remembrance wherof was again renewed by the reiection of Esau. Moreouer, in the speach of Rahab againe doth shine, that qualitie which the Author of the epistle to the Hebrues ascribeth to faith, That it is a sight of thinges that are not seene. Rahab dwelleth in her owne countrie, and in a strong citie: yet doth she commend her life to straungers that were almost dead for feare and daunger, as though they were already in possession of the lande, and had power in their hand to saue & destroy whom it pleased them. Certeinly, this voluntarie yeelding was as much in effecte, as if she had embraced the promise of God, and geuen ouer her selfe into his defence

and

and protection. Yet she requireth an othe of them, because it happeneth ofte in sacking of cities, that furie and trouble maketh men to forget their dutie. For the same purpose she reherseth what gentlenes she had shewed vnto them, that thankefulnesse might the rather prouoke them to keepe their promise. For though the reuerence of their othe should haue bene sufficient to binde them: yet it were double vngentlnesse & vnthankfulnesse, not to be mindfull of their Hostesse, by whom they them selues were deliuered from death. It is also a good point of humanitie, that she is careful for her father and her kinsfolke. And that is in deede naturall: yet many are so addicte vnto them selues, that children wil not dout to redeeme their owne life with the death of their parentes: so farre off is it, that they would applie all their studies and endeuours to saue them.

14 Our soule, &c.) They curse them selues to death, if they did not vse all faithfulnesse, & diligence to saue Rahab. For whereas some translate it, We will deliuer our soules, &c. It seemeth farre fetched & to much strained: seing their purpose is nothing els, but to bind them selues before God. Wherfor they set out them selues as monuments of Gods wrath, if Rahab suffer any aduersitie through their negligence. That worde (For you) doubtlesse is to be referred vnto her father, brethren, and sisters. Therfore they gage their liues, that blood should be required of their handes, if the whole familie of Rahab did not remaine vnspoiled. And herein consisteth the holinesse of an othe, that although they might breake promise without punishment as concerning men, yet God being called to witnesse, will haue an accompt of their vnfaithfulnesse. To shew mercie and trueth, (among the Hebrues) is as much as to doe the office and dutie of humanitie, faithfully, truly, & constantly. But this exception is added, that Rahab bewray not the matter her selfe, which they require not of distrust, as it is commonly expounded: but that Rahab might the rather take heed to her self. Wherfore this was a faithful admonition, & proceeded of meere good will, because it was to be feared least Rahab would bewray her self. Finally, they shew how necessarie it was, that the matter should be kept close, lest the woman vnaduisedly bosting of her promise should be cause of her owne death. Wherein they declare, that they were carefull in deede of her preseruation, when they doe in time prouide, that they be not preuented of meanes how to helpe her. And whereas they doe charge her expressly, that no

person

person goe out of her house, and protest that they will be innocent, if any of them be slaine abroade, we may gather this profitable doctrine thereof, that we must be carefull in taking of othes, least while we promise all thinges vnaduisedly, we prophane and dishonor the name of God. The counsell that Rahab geueth, that they should get them into the hilles, and there tarrie three dayes, doeth teach vs, that such warinesse is not contrarie to faith, wherby men seke to preuent manifest daungers. There is no doubt, but the messengers crept vp fearefully into the mountetne: yet that trust which they had conceiued of the help of God, did so direct their steppes, that they did nothing disorderedly. Here againe this question is moued of some men, seing it is an offence to clime ouer the walles, Whether it was lawfull for them to scape out of the citie by a windowe? But we must remember, that walles of cities were not counted holy in all places, because there were not in all places, such as Romulus was, that sought occasion to kill his brother vnder colour of climing ouer the walles. Againe, that lawe, as Cicero doeth teach vs, must be tempered with equitie: for that man is more worthie of reward than of punishment, which leapeth ouer the wall to driue back and repulse an enimie. The end of that lawe is, that by well keeping of the walles, the Citizens may be in safetie. That man therfor, which neither of contempt, nor of frowardnes, nor by subtiltie or sedition, but constreined by necessitie climeth ouer the walles, should vniustly be charged with treason, onely for that cause. If any man will obiecte, that It is a matter of euill example: That I confesse: but when a mans purpose is only to deliuer his life from vniust violence or robberie, so it be done without offence or hurt of any body, necessitie doth excuse it. For S. Paule is not to be blamed, because he was let downe in a basket when he was in daunger at Damascus, because God permitteth vs, so it be without any trouble or sedition, to escape the violence and crueltie of wicked persecuters.

Against the Ciuil lawe.

Act. 9. 25.

24 And they tolde Iosue, saying, &c.) This place doth teache vs, that Iosue was nothing deceiued, in choice of these espialles, for that by their speach it appeareth, they were men of singular wisedome and honestie. Some other perhaps, scarse yet recouered from the great feare they were in, woulde haue troubled all the armie. But these men, while they acknowledge the wonderfull grace of God, as well in the happie successe of their iourney,

as

as in their deliuerance from daungers, they exhort both Ioſue & the people to march forward coragiouſly. And although the only promiſe of God for poſſeſſion of that lande ought to haue ſufficed them: yet God doeth ſo much yeeld vnto the infirmitie of his children, that to take away all cauſe of doubtfulneſſe, he confirmeth that which he promiſed by experimentes. That feare therefore wherewith the nations were ſtriken, did proue, that God had not ſpoken in vaine, when he began already to put them to flight, and as it were by ſending in of hornets to chaſe them away. For they reaſon as Rahab did, That the lande was geuen vnto them, becauſe the inhabitantes were almoſt ſhroonke away for feare. Therefore I haue tranſlated it with an illatiue Coniunction, whereas it is word for word, and alſo. But we reade it ſo, yet is that confirmed thereby, which they ſaid before, as thus: And ſurely their corage is altogether fainted, as if they did alreadie feele themſelues to be chaſed away by the hande of God.

Chap. 3.



Hen Ioſhua roſe verie early, and they remoued from Shittim, and came to Iordan, he, and all the children of Iſrael, and lodged there, before they went ouer.

2 And after three dayes the officers went throughout the hoſte,

3 And commanded the people, ſaying, When ye ſee the Arke of the couenant of the Lord your God, & the Prieſts of the Leuites bearing it, ye ſhall departe from your place, and go after it.

4 Yet there ſhalbe a ſpace betweene you & it, about two thouſand cubites by meaſure: ye ſhall not come neere vnto it, that ye may knowe the way, by the which ye ſhall go: for ye haue not gone this way in times paſt.

5 (Now Ioſhua had ſaid vnto the people, Sanctifie your ſelues: for to morowe the Lord will doe wonders among you.)

6 Alſo Ioſhua ſpake vnto the Prieſts, ſaying, Take vp the Arke of the couenant, and go ouer before the people: ſo they tooke vp

the Arke of the couenant, and went before the people.

7 Then the Lord ſaid vnto Ioſhua, This day will I beginne to magnifie thee in the ſight of all Iſrael, which ſhall knowe, that as I was with Moſes, ſo will I be with thee.

8 Thou ſhalt therefore commande the Prieſts that beare the Arke of the couenant, ſaying, When ye are come to the brinke of the waters of Iordan, ye ſhall ſtand ſtill in Iordan.

9 Then Ioſhua ſaid vnto the children of Iſrael, Come hither, and heare the wordes of the Lord your God.

10 And Ioſhua ſaid, Hereby ye ſhall knowe, that the liuing God is among you, and that he will certeinly caſt out before you the Chanaanites, and the Hittites, and the Hiuites, & the Perizzites, and the Gergaſhites, and the Amorites, and the Iebuſites.

11 Beholde, the Arke of the couenant of the Lord of all the worlde paſſeth before you into Iordan.

12 Now therefore take from among you twelue men out of the tribes of Iſrael, out of euerie tribe a man.

13 And as ſoone as the ſoles of the feet of the Prieſts (that beare the Arke of the Lord God, the Lord of all the worlde) ſhall ſtay in the waters of Iordan, the waters of Iordan ſhalbe cut off: for the waters that come from aboue, ſhall ſtand ſtill vpon an heape.

1 Ioſue aroſe, &c.) It muſt be remembred that I ſhewed before, that Ioſue did not remoue the campe, the next day after the returne of the ſpies, but after he had heard their report, he gaue commaundement by his lieftenantes, that they ſhould make all things readie for their remoue, for that three dayes after, they ſhould paſſe ouer Iordane. Therefore, that he aroſe early in the morning, muſt not be referred vnto their returne, but vnto the publiſhing of the edicte. For when three dayes were finiſhed, the captaines were ſent againe through the campe, to declare vnto the people, how they ſhoulde paſſe ouer the riuer. Although theſe thinges be tolde in ſeuerall places, yet it is an eaſie matter, to ſet foorth the order of the hiſtorie. But before it was declared what paſſage the people ſhoulde haue, the multitude lying by the riuers ſide, had occaſion to moue ſedition. For Iordane indeede might be paſſed ouer at certaine foords or ſhallow places, but that at that time, the waters ſo ſwelled and ouerflowed the bankes, that all paſſage was denied, euen to

men

men that were without all impediments & carriage. So that there was no hope that their wiues, and young children, with their cattell, and the reſt of their ſtuffe, might be tranſported vnto the further ſhoare. But that in a caſe ſo doubtfull, and full of deſperation, they wayte quietly for the ende, when they coulde not conceiue what ſhould be the manner of it: by this obedience of faith it appeareth, how vnlike they were to their fathers, which for euerie ſmall occaſion, were ſtirred vp vnto rebellion againſt God and Moſes. Which chaunce happened not without the ſingular worke of Gods ſpirit in them.

2 After the ende of three dayes, &c.) Namely, ſince the remoue was proclamed. For they ſtayed not at the ſhoare longer than one night. But becauſe the time of three dayes was appointed for their paſſage, and they were deceiued of that hope: nowe Ioſue exhorteth them, to forget all lettes and difficulties, and to conſider nothing but the power of God. For although the fame of the miracle be not yet deſcribed and ſet forth: yet when the Arke of the couenant is brought forth as a ſtandard to guide their iourney, it was eaſie to gather, that God prepared to dee ſome great and vnaccuſtomed worke. But while they are helde in ſuſpenſe, their faith is once againe proued with an earneſt triall: for it was a token of great vertue, ſimply to obey his commaundement, and ſo to followe the Arke, when they were not yet plainly enformed what the ſucceſſe ſhould be. But this is the chiefe propertie of faith, not to enquire curiouſly what God will doe, nor to diſpute ſubtily, how that may be brought to paſſe which he pronounceth: but to caſt all our cares, wherewith we are troubled, vpon his prouidence: and becauſe his power is infinite, that we may reſt vpon it, to lift vp our ſenſes aboue the worlde, and to embrace by faith that which we cannot conceiue by reaſon.

4 Yet a ſpace, &c.) Seeing the inferiour Leuites, whoſe charge was to carrie the Arke, were ſtreightly forbidden to touche it, or to ſee it vncouered, no maruell though the common people were kept a long diſtance from it. The dignitie of the Arke is therefore ſet forth and commended, while the people are commaunded to keepe themſelues farre from it, and ſo to teſtifie in what reuerence they haue it. And we know what happened to Vzia, when he ſaw it readie to be caſt off by the winching kine, & of vnaduiſed zeale layed his *Num. 4. 15.* *2. Sam. 6.*

hand vnder it, to holde it. For although God doe familiarly call vs vnto him, yet trust breedeth no securitie and rashe boldenesse, but rather is alway ioyned with feare. After this sort the Arke of the couenant, was a sweete and pleasant pledge of the grace of God: but so, that the maiestie thereof was also terrible, to bring downe the pride of the flesh. Now this humblenesse and modestie was also profitable for the exercise of their faith, least they shoulde restraine the grace of God within to narrow boundes, but that notwithstanding they were separated farre from the Arke, yet they might be assured that the power of God was neere them. In the ende of the verse it is shewed, how necessarie it was for them to be guided by God, in an vnknowen way: that feare and carefulnesse might keepe them vnder the protection of the Arke.

5 Iosue sayed, &c.) It was meete that the singular and extraordinarie power of God should be set forth, for to helpe them, least slacknesse through doubtfulnesse might cause any stay: but that the Israelites might depende altogether vpon the purpose of God. Iosue doeth not yet expresse what kind of miracle God woulde worke: except we will reade in one context that which followeth a litle after. And this is the right triall of faith, so to rest vpon the prouidence of God, that we doe not inquire ouer carefully of the manner of his doing, or what he meaneth to doe. Because the Verbe KADASH doth sometimes signifie to prepare, sometimes to sanctifie, and both the senses doe well agree with the place, I thought good to leaue it indifferent to the readers, whether they will take. For both faith doth prepare vs to receiue the power of God, and also when GOD did shewe himselfe more neerely vnto them, they vsed to consecrate themselues after a solenne manner. As we see at the proclaming of the lawe, that Moses, by Gods commaundement, did sanctifie the people. But whereas some doe expounde it, that the people for this cause onely were commaunded to purge them selues from corruptions, that nothing might hinder their passage ouer Iordane, it seemeth to be to streight an exposition.

Exod. 19. 14.

6 Spake vnto the Priestes, &c.) It is like the Priestes were admonished for what purpose God would haue the Arke to goe before, that they might be the more readie to execute the commaundement: because all the people is soone after certified of the cutting a sunder of the waters. For when the people before were commaunded by

their

their captaines, to followe the Arke of couenant, the Priestes were not ignorant what office they shoulde execute. For it was expressely pronounced, that they shoulde be as it were guides or standardes. But when they were all in readinesse, Iosue doeth openly rehearse the answeare of God which he had receiued. For it was not meete, that the grace of God shoulde haue bene more clearly declared to the people than to them. But it followeth immediately, that the people were made priuie of the miracle. Wherefore I conclude, that after God had helde the Priestes in suspense a certaine time, with the whole multitude, when he had tried their obedience, he did openly declare vnto them what he woulde doe. First of all therefore it is declared, that Iosue commaunded the Priestes to carrie the Arke before the people: and afterward, least any man shoulde thinke that he attempted the matter rashly, or vpon his owne head, he declareth the promise, whereby he was instructed so to commaund them. And although it be not there expressely set downe, that the course of Iordane shoulde be staied: yet we may gather by the speache which Iosue vsed to the people, that God spake more at large, and did in order expressely declare, what he was purposed to doe. For Iosue reporteth nothing, but that which he vnderstoode and hearde out of the mouth of God himselfe. Yea, before he vttereth the matter, he commaundeth them to heare the wordes of God, and so by that preface he declareth, that God was the author of all that he would say.

10 Hereby you shall knowe, &c.) He extendeth the force of the miracle further than to their entrance into the land, and not without good cause: For that they should only haue a way opened into their enimies lande, out of which they could haue no escape, had bene nothing else but to deliuer them vp vnto death and destruction. For being taken in the streighte of an vnknowne land, they might easily haue bene cutte in peeces, or else haue perished through famine and want of all thinges. Wherefore Iosue telleth them before hand, that when God shuld driue back the riuer, it shuld be all one, as if he stretched forth his hande to chase away all the inhabitants of the land: & that token of his power, which he shewed in the passage of Iordane, should be a certeine prophesie of the victorie that they should obteine against all those nations. Hereby shall you know (saith he) that God will be at hande to helpe you. For what purpose? Not only that you

should haue footing in the land of Chanaã, but that you may enioy the same as your owne. For truly when mentiõ is made of chasing away the nations, a quiet and vndisturbed possession is noted. Therefore, as by diuiding of the riuer, God clearly shewed, that his power was with the Israelites: so the people likewise ought to conceiue hope of continuall aide, as if they had alredie seene their enimies vanquished and discomfited. For God vseth not to forsake the worke of his hands which he hath taken vpon him, maymed and vnperfect. God diuided the waters of Iordan, to make a drie passage to bring his people into the promised inheritance. Therefore, what had bene greater frowardnesse, than that they should haue staied in that one transitorie acte, and not to haue had sure trust in him alwayes afterward, vntill they had obteined full and quiet possession of the lande. Wherefore, by this example let vs learne, wisely to ioyne together, such benefits of God, as perteine to the summe of our saluation: that happie beginnings, may nourish in vs an hope of like ending. And whereas Iosue doeth say, that the people should knowe by that miracle that God was present: he doth couertly reproue their distrust: because the only promise of God ought to haue ben sufficient to their ful assurance vpõ which alone if our faith be not grounded, we can not choose but wauer and stagger often times. But notwithstanding that our faith ought properly to rest in the onely trueth of God: yet that letteth not, but triall by experience as a second prop of our weakenesse, and a profitable aide for confirmation, may help to stay the same. For that which God hath promised by his worde, he sealeth and confirmeth by the deed it selfe: and looke how many documents of his grace and power he setteth foorth vnto vs in actes, he would haue them to be so many trialles of his word, & aids to take away all doubtfulnes.

Psal. 136.

11 Behold the Arke, &c.) First he saith the Arke shall goe before them: then he declareth for what end: namely, that Iordane might geue place, as astonished, at the presence & sight of God, as it is said in the Psalme. As for that storie which is interlaced of the twelue men, &c. is broken off, because he doeth but only touch breefly those matters, which afterward he setteth out plainly and more at large. Now let vs obserue no more but this, that when the Ark went before, God shewed his power in gouerning the people. And by this meanes was cõmended, that religious worship which was according to the lawe, when the Israelites did see, that it was no vaine thing.

Psal. 114.

which

which God committed to them, to be the token of his presence. For the riuer Iordane was none otherwise constreined vnto obedience, than if it had seene the maiestie of God. And yet withall let vs remember, that God was not moued, in any other respect, to set forth his grace in the Arke, but because he had placed therein the tables of his couenant. And because the matter was hard to be credited, Iosue called backe the minds of the people, to consider the power of God, which ouercōmeth all difficulties. For it is no small title. (The Lord of all the earth) which is here geuen to God: but it aduaunceth his authoritie ouer all the elementes of the worlde, that the Israelites should not doubt, seeing that seas and flouds are vnder his dominion, but that the waters, though of their owne nature they be running, yet by his commandement should be made to stand vnmoueable.

14 Then when the people were departed from their tentes, to goe ouer Iordan, the Priests bearing the Arke of the couenant, *went* before the people.

15 And as they that bare the Arke came vnto Iordan, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (for Iordan vseth to fill all his banks all the time of haruest:)

16 Then the waters that came downe from aboue, stayed, *and* rose vp on an heape, and departed farre from the citie of Adan, that was beside Zaretan: but the *waters* that came downe towarde the Sea of the wildernesse, *euen* the salt Sea, failed, *and* were cut off: so the people went right ouer against Iericho.

17 But the Priests that bare the Arke of the couenant of the Lord, stood dry within Iordan redie prepared, and all the Israelites went ouer drye, vntill all the people were gone cleane ouer through Iordan.

15 After they came, &c.) The vertue of the Priests was worthie of no smal cōmendation, which went forward boldly into the chanell, euen into the water it selfe, where manifest daunger of drowning seemed to be. For after they had once entred the water with their feete, what might they looke for, but soone after to fall into the deepe goulfe, in which they shoulde be ouerwhelmed: Therefore, whereas they were not made afraide, when they came to the riuer it selfe, but that they kept on their way vnto the place that was appointed them: it was a signe of singular good courage, which they had conceiued of faith.

faith. This was moreouer a peculiar temptation, that the riuer Iordane had then ouerflowed his bankes, as he vseth yearely to doe, in the beginning of Summer. For the plaine being couered with water, the tracte of the bankes coulde not be knowen, nor any shallowe be found: and the waters being spread all abroade, increased feare and carefulnesse. And with these lettes would God haue his people, and especially the priestes to striue, that the victorie of their faith and constancie might be the more excellent: and besides that, by these difficulties he extolleth the glorie of the miracle, when those waters gaue place at his commaundement, and stoode as it were cloddered together on an heape, which had before ouerflowed their bankes. First therefore he setteth foorth the order of the miracle, to take away all doubt, least prophane and vnreligious men shoulde seeke out other causes to ouerwhelme the grace of God. It may come to passe in deed naturally, that for a short time the streame of waters may be stayed: and some drie plotte may appeare, or else the course of a riuer may be chaunged and turne it selfe an other way: But that waters should stande still gathered together on an heape, it coulde neuer come to passe naturally or by chaunce. After this sort it is saide, that the waters which before flowed out of an higher ground, so that by their onely fall they sought a continuall course, did now stand still, & not runne. And there is no dout, but this wonderfull sight was terrible to beholde: that the Israelites might the rather acknowledge, that they were saued in the middest of death. For what other thing seemed that great heape of waters, but euen as a graue to ouerwhelme the whole multitude, if the waters had once runne downe according to their nature? If they had walked vppon the waters, faith shoulde haue bene in steede of a bridge vnto them. But now, while the mountaines of waters hang ouer their heades, it is all one, as if they had founde a plaine and easie way vnder waters. The place is described betweene two cities, that the memorie thereof might neuer be forgotten, like as also God woulde haue stones to be set vp there, for a perpetuall monument, that so wonderfull a benefite might be celebrated and praised of all ages vnto the worldes end.

Chap. 4.



ND when all the people were wholy gone ouer Iordan, (after the Lorde had ſpoken vnto Ioſhua, ſaying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commaund you them, ſaying, Take you hence out of the middeſt of Iordan, out of the place where the Prieſtes ſtoode in a readineſſe, twelue ſtones, which ye ſhall take away with you, and leaue them in the lodging, where you ſhall lodge this night.)

4 Then Ioſhua called the twelue men, whome he had prepared of the children of Iſrael, out of euerie tribe a man,

5 And Ioſhua ſaide vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middeſt of Iordan, and take vp euerie man of you a ſtone vpon his ſhoulder, according vnto the number of the tribes of the children of Iſrael,

6 That this may be a ſigne among you, that when your children ſhall aſke their fathers in time to come, ſaying, What meane you by theſe ſtones?

7 Then ye may aunſweare them, that the waters of Iordan were cut off before the Arke of the couenant of the Lorde: for when it paſſed through Iordan, the waters of Iordan were cut off. Therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.

8 Then the children of Iſrael did euen ſo, as Ioſhua had commanded, and tooke vp twelue ſtones out of the middeſt of Iordan, as the Lorde had ſaid vnto Ioſhua, according to the number of the tribes of the children of Iſrael, and carried them away with them vnto the lodging, and layed them downe there.

9 And Ioſhua ſet vp twelue ſtones in the middeſt of Iordan, in the place where the feete of the Prieſtes, which bare the Arke of the couenant, ſtood, & there haue they continued vnto this day.

1 And it came to paſſe after, &c.) That which he had breefely and darkely touched before concerning the twelue men, nowe he

setteth it foorth more at large and plainely. He had sayd, that they were chosen out of euerie tribe: but breaking off that speache, he declared not for what end they were chosen. Now he saith, that by the commaundement of Iosue, they tooke vp twelue stones, and set them vp in Gilgal, that they might be a notable monument vnto the posteritie. And forsomuch as he rehearseth what was done after the people were passed ouer, that which is interlaced, must be translated by the Preterplupetfectense. As for the Coniunction copulatiue, it is easie to consider, that it may be taken for a Causall or Illatiue. The summe is thus muche, that before the Priestes remoued one foote out of the middest of the riuer, where they stoode, that the stones were taken from their feete, and placed in Gilgal, that they might be perpetuall witnesses of the miracle: and so Iosue did faithfully performe that he was commaunded by God. Wherefore Iosue calleth the men, whom he had chosen out before, but not without the commaundement of God, that the testimonie might be of greater authoritie. For if Iosue had set vp suche a tropheie, of his owne minde, his godlinesse in deede might well haue beene praised: but the instruction perhaps woulde haue ben little set by, as erected onely by the will of man. But now, when God himselfe doeth set vp a monument, it is by no meanes tollerable to passe it ouer negligently. Wherefore it was a monument woorthie to be diligently considered, when he bringeth in their children demaunding of them, What these stones meaned?

7 Then you may answeare, &c. Although the stones speake not of them selues, yet the monument of them geueth the parents matter of speach, to testifie vnto their children what the benefite of God was. And in this place are the elder sort charged to set forward the studie of godlinesse, and to take paines in the instruction of their children. For God would haue this doctrine to be deliuered, as it were from hand to hand, through out all ages: that they which were not yet borne yet beeing instructed by ther parentes, might be witnesses of that which they had had heard: although they sawe not the thing with their owne eyes. And according to the number of the tribes, the stones were set vp, that euerie tribe by their owne token might be stirred vp to thankfulnesse. In deed the two tribes and the halfe, whose inheritance was allotted to them, on the other side of Iordan, had no neede of that passage for their owne partes. But because the lande of Chanaan

naan was poſſeſſed to the common benefite of the whole ſtocke of Abraham, it was not meete that ſome of them ſhould haue bene ſeuered from the reſt, ſeing there was a common cauſe perteining to them all. And although hitherto there is no mention made but of theſe twelue men, yet by this clauſe it appeareth, that the commandement was geuen to all the people, becauſe it is ſaide, that the children of Iſrael were obedient vnto the wordes of Ioſue. It is like alſo, that they were choſen by voyces, which ſhould carrie theſe ſtones in the name of all the reſt.

9 Twelue ſtones alſo, &c.) It ſeemeth there was no vſe of theſe ſtones, which ſhould lie vnder the water: and therfore it was a vaine thing, to lay ſtones to be ouerwhelmed in the deepeſt place. For by the other that were ſet vp in Gilgal, becauſe they were in open ſight, occaſion was geuen to enquire what was the cauſe of their erection. But thoſe that lay in the botome of the riuer hidden from the ſight of men, were nothing auaileable to ſtirre vp their mindes. I confeſſe, it had beene an vnprofitable monument, if it had beene altogether buried in ſilence: but when they reherſed one to another, that they had leafte in the chanel of the riuer, a token of their paſſage, it was auaileable to the confirmation of their faith, to heare of that which they ſaw not. The Arke of the couenant was incloſed in the ſanctuarie, and couered with a vaile that was ouer it, and yet that glorie which was hidden, was not vnprofitable, when they lerned out of the lawe, that the couenant of God was there laide vp: It may be alſo, that when the waters of the riuer were fallen, the heape of ſtones might be ſeene at ſome times. But that which I ſaide before, is more like to be true, that although Ioſue hid ſtones in the botome of the riuer, yet he made them of a profitable teſtimonie to the people, which afterward might be ſett forth in the ſpeach & talke of all men.

10 So the Prieſtes, which bare the Arke, ſtoode in the middeſt of Iordan, vntill euerie thing was finiſhed that the Lorde had commaunded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted and went ouer.

11 When all the people were cleane paſſed ouer, the Arke of the Lorde went ouer alſo, and the Prieſtes before the people.

12 And the ſonnes of Ruben, and the ſonnes of Gad, and

halfe the tribe of Manasseh, went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the Lord vnto battell, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life.

15 And the Lord spake vnto Ioshua, saying,

16 Command the Priestes that beare the Arke of the Testimonie, to come vp out of Iordan.

17 Ioshua therefore commanded the Priestes, saying, Come ye vp out of Iordan.

18 And when the Priests that bare the Arke of the couenant of the Lord, were come vp out of the middest of Iordan, and as soone as the soles of the Priests feet were set on the drie land, the waters of Iordan returned vnto their place, and flowed ouer all the bankes thereof, as they did before.

10 The Priestes, &c.) If we be commanded to stay, when other men make hast, we knowe how soone we shall be wearie of staying: because our case seemeth to be worse than other mens. Wherefore the patience of the Priestes is worthily commended, that while all the people came ouer speedily vnto the further shoare, they alone stood quietly in their standing. They might haue doubted, least the whole streame of the waters, which was aboue their heades, should soudeinly fall downe and swallowe them vp. Wherefore they did no lesse shew their godlinesse in standing there still, than they did before, when they were so bold as to march euen into the riuer. So at the first appered their redines, then folowed their constancie, whiche did openly declare, that they were obedient to God, not only vpon a soudden brunt, but of a liuely faith. For this their cõstancie which is commended, could not proceede, but of a liuely roote. It was a point of modestie, that they attempted nothing vnaduisedly, but al their doing was framed according to the word of God, as a most certeine rule. And although it is like, that Iosue was instructed by a newe oracle, what was needfull to be done, yet it is said, that he followed that, which was commanded by Moses. Which I doe so interprete, that Moses had charged him earnestly, that he should depend and hang altogether

altogether vpon the mouth of God: and that he was throughly obedient, and therefore did alwayes obserue that which pleased God. Finally, the commaundement of Moses, which is mentioned, was generall: & God, as the case required, did specially admonish Iosue.

12 Also the children of Ruben, &c.) He maketh speciall mention of the passage of these two tribes and halfe: because they went not on this warfare for their owne priuate cause: but that they might helpe their brethren to the possession of the lande of Chanaan: by whose manhood they had obteined their portions on the other side of Iordan. This condition Moses had charged them withall, and they had bounde them selues by an othe, that they would accompanie the rest of the people, vntill they had all obteined a quiet resting place to inhabit. The same promise they renewed (as we saw in the first Chapter) when the campe should remoue. But of that which is here tolde, we gather, that onely a part of them was chosen out of the rest. For here are mustered but onely fourtie thousand men, namely, the third part, or there about, of them that were mustered not long before. But seeing in all places, they are saide to haue fulfilled their promise, it is like that the purpose of Moses was not, that all they which were mustered, should leaue their wiues and children, and goe a warfare into the lande of Chanaan, vntill it were throughly subdued. And surely, it had bene an hard matter, and a cruell pointe, to haue forsaken the weake multitude, without leauing some to defend them, being compassed about with many hatefull nations. Neither would the remnants of their enimies, with the aid of the nations adioyning, haue omitted so great an occasion, but they would surely haue reuenged them selues in killing the women and children. Wherfore it was necessarie, that a sufficient garrison was leaft in the countrie, not yet quietly possessed, to keepe out the inuasions of their enimies. Neither was Moses so extreme, but that he would haue regard of those poore wretches. Moreouer, such was his wisedome and equitie, that he would neuer haue spoiled, of all defence, that contrie, which he had so lately conquered with force of armes. Hereto we may ioyne this reason, that the concourse of such a multitude, would rather haue bene an hinderance than an aid in conquering the land of Chanaan. Moses was therefore content with this indifferent order, that the Rubenites and Gadites, while their brethren were occupied in warfare, should not sit all idle at home, and eate vp their profits, while their brethren

had neede of their aide, whom they were bound to thanke, for that inheritance which they had obteined alredie. And herein was tried the honestie if these fortie thousand men, that while the rest of their tribes were at rest, they refuse not the burthen, the troubles, nor the daungers of warrefare. They might haue layed for themselues, that they had as good cause to be discharged of the warres as the rest. Therefore, that being chosen out, they march forwarde cheerefully, whither they were commanded, and enuie not the freedome and quiet of their brethren, it appeareth that they came foorth willingly, and with a good courage. Although there is no doubt, but the cheefe flowre of their souldiours being chosen out, all occasion of quarelling and striuing was vtterly cut off. For there was no reason to contende, but that olde men, and weake persons, were to be spared: except a man had rather gesse, that this armie was appointed, not by mans iudgement, but by lottes. Howbeit, I thinke rather, that as euerie one was most valiant and best able to endure trauelles, so they offered themselues.

14 That day, &c.) This was not the cheefe ende of the miracle, that Iosue might increase in power and authoritie: but when it was much for the common profite, that the gouernement of Iosue shoulde be established, that is set downe, as an increase of the goodnesse of God, whereby he was adorned, as it were with holy robes, which might cause great reuerence of him amongest the people, least any man shoulde be so bolde to despise him. For except the common multitude be gouerned by an head, it falleth to ruine euen of it selfe. Wherefore, God minding to prouide for the safetie of the people, beautified Iosue with this excellent marke, which might assure them of his calling. Out of this place we must learne, that such men are commended vnto vs of God, by whose hand he doeth notably shewe foorth his power, that they might obtaine due honour and reuerence amongest vs. But if any many will obiecte, That the people are saide to haue feared Iosue, euen as they feared Moses: it is confuted by so many troubles and seditions, which they raised against him, not onely frowardly, but also furiously. The answeare is easie, that the whole time is not comprehended, since they came out of Egypt: but onely that time is noted, in which, after they were subdued and tamed with punishmentes, they beganne obediently to reuerence Moses. For nowe his quiet

gouernement

gouernement is described, after they had shaken off their olde frowardenesse: but especially, when their seditious fathers were dead, a better issue succeeded in their place. And therefore we reade not, that it was any trouble to rule and gouerne them. That which I haue alreadie expounded, I doe nowe touche breefly. For at the beginning, when Iosue exhorted them to obedience, they saide, They woulde be obedient, euen as they were before to Moses.

16 Command the Priestes, &c.) Nowe it is more plainely expressed, with howe quiet and obedient mindes the Priestes submitted them selues to the pleasure of God: for they moued not a foote vntill Iosue commaunded them to retire. And as it was singular vertue in them to be so tractable and obedient: so the fatherly carefulnesse of God sheweth foorth it selfe in this, that he vouchsafed to direct and guide almost euerie steppe they remoued, with his owne voyce, least any doubtfulnesse should make them slacker in their office. Then followeth a more notable confirmation of the miracle, that as soone as they were come vp to the banke, the riuer Iordane beganne to flowe, as it was woont to doe. For except it had returned vnto the olde nature thereof, and that soudeinly: many woulde haue imagined some secrete cause of that chaunge, but yet suche as came by chaunce. But when God doeth set foorth his power and grace, at suche narrowe pinches and moments of time, all doubtfulnesse is taken away. So soone as the Priestes feete were wette with the water, Iordane went backewarde: nowe at their departure he recouereth his free course, and that at the same instant, that they were come vp vpon the banke. For the drie lande is here taken for that part, whiche was not couered with the ouerflowing. So the riuer, although he could not speake, yet was he an excellent crier, to testifie with a most lowde voyce, that Heauen and Earth are subiect to the God of Israel.

19 So the people came vp out of Iordan the tenth day of the first moneth, and pitched in Gilgal, in the East side of Iericho.

20 Also the twelue stones, which they tooke out of Iordan, did Ioshua pitche in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say,

What

What meane these stones?

22 Then ye shall shewe your children, and say, Israel came ouer this Iordan on drie lande:

23 For the Lorde your God dried vp the waters of Iordan before you, vntill ye were gone ouer, as the Lorde your God did the red Sea, which he dried vp before vs, till we were gone ouer.

24 That all the people of the worlde may knowe, that the hande of the Lorde is mightie, that ye might feare the Lorde your God continually.

19 The people, &c.) For what cause the day is noted, in which they entered into the land, and pitched their tentes therein, we shall see in the next Chapter. The name of the first station is called Gilgal, by a figure of preuention: because it was afterwardes so called by Iosue, after their newe circumcision: and the interpretation of that name, in due place, shalbe considered. But here is a speciall treatise of the monument of the twelue stones: whereof, although mention were made before, yet nowe the solemne dedication thereof is rehearsed, namely, that Iosue did not onely make that heape of stones, but also commended the vse thereof vnto the people, that the famous memorie of the grace of God might flourish from the fathers to the children. And whereas he bringeth in their sonnes asking them, What these stones did meane: We may gather, that they were set vp in suche order, as moued the sense of them that beheld them. For if they had bene cast vp, on an heape, without any order, it woulde neuer haue come into their posteritie's minde, to enquire of their signification. Therefore, there was some notable order in the placing of them, which would not suffer the beholders to make none accompt of it. But because the couenaunt of God, whereby he had adopted the stocke of Abraham, was established to haue continuance for a thousand generations, because of the vnitie of the bodie, that benefite which God had performed to their fathers, which were dead, is made common to their children which shoulde be borne many yeares afterwarde. And this coniunction ought greatly to haue moued their mindes: for by this meanes, their posteritie was admonished, that whatsoeuer was geuen in times past vnto their auncestors, did also appertaine vnto them. Or else the answeare

should

should haue bene little regarded, if the grace of God had bene restrained vnto one day. But when their childrens children doe heare, that the riuer Iordan was dried vp before them, many hundred yeares ere they were borne, they acknowledge themselues to be that people, towardes whom that meruellous fauour of God was shewed. The same reason it is of the drying vp of the red sea, although the matter was not so auncient. Surely there were but two then aliue, that is, Caleb and Iosue, which came out of Egypt: yet he speaketh thereof to the whole people, as though they had all seene the miracle with their eyes. God dried vp the red sea before our face. Namely, for because in fauour of the perpetuall adoption, whiche descended from the fathers to the children, that benefite was graunted. And it was expedient, that the memorie of the passage through the red sea, should be continued, not onely that the similitude of the miracle might cause credite: but also that by hearing the historie of Iordan, that former miracle might be renewed withall, although no visible token thereof remained before their eyes.

24 That all people may knowe, &c.) He declareth that God did shew that token of his power, not only that it should be published among his owne people, but that the fame thereof might be spred far and wide, among the nations. For although God would haue his praise remaine in Sion: yet would he also that his workes in some parte should be knowen to the straungers, that they might be constrained to confesse, that he is the true God: and that him, whom they had willingly despised, they might feare against their willes: as it is said in the song of Moses, Our enimies are iudges. For he signifieth, that whether the vnbeeleuers will or nill, yet this confession is wrested from them, by the knowledge of the workes of God. But because it profited them nothing, to knowe how great the power of God is, Iosue discerneth them from the Israelites, vnto whom he ascribeth a peculiar knowledge, namely, such as breedeth an earnest feare of God: That the nations may knowe, sayth he: and thou maist feare God. Therefore, while the vnfaithfull do ouerwhelme the light in their darknesse, let vs learne to profit in the feare of God, by the consideration of his workes. He addeth, All thy dayes, because the grace, whereof he nowe speaketh, was enlarged into many ages. *Deut. 32. 31.*

Chap. 5.



Ow when all the Kings of the Amorites, which were beyond Iordan Weſtward, and all the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iordan before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

2 That ſame time the Lord ſaid vnto Ioſhua, Make thee ſharpe kniues, *and* returne, and circumciſe the ſonnes of Iſrael the ſeconde time.

3 Then Ioſhua made him ſharpe kniues, and circumciſed the ſonnes of Iſrael in the hill of the foreſkinnes.

4 And this is the cauſe why Ioſhua circumciſed all the people, *euen* the males that came out of Aegypt, becauſe all the men of warre were dead in the wilderneſſe by the way, after they came out of Aegypt.

5 For all the people that came out were circumciſed: but all the people that were borne in the wildernes by the way, after they came out of Aegypt, were not circumciſed.

6 For the children of Iſrael walked fourtie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Aegypt were conſumed, becauſe they obeyed not the voice of the Lord: vnto whome the Lord ſware, that he would not ſhewe them the land, which the Lorde had ſworne vnto their fathers, that he woulde giue vs, *euen* a land that floweth with milke and honie.

7 So their ſonnes, whome he raiſed vp in their ſtead, Ioſhua circumciſed, for they were vncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the camp til they were whole.

9 After, the Lord ſaid vnto Ioſhua, This day I haue taken away

the

the ſhame of Aegypt from you: wherefore he called the name of that place Gilgal, vnto this day.

1 When they heard, &c.) The acknowledging of the fearefull power of God, did ſo much preuaile with them, that they were aſtoniſhed through feare, and fainted: but it preuailed not to bende their mindes to ſeeke the remedie of their trouble. Their heart was melted, in that as men deſtitute of counſell and force, they ſtirred not them ſelues, but as touching obſtinacie, the ſame hardneſſe did binde them ſtill. And we haue alredie ſeene els where, that the vnfaithfull haue bene all amazed for feare, and yet ceaſed not to wreſtle againſt GOD: and ſo haue fallen, that ſtill with their fierceneſſe they haue caſt ſtones againſt heauen. Therefore that feare, which ſhould haue prouoked them to beware, did nothing els but driue them headlong vpon their owne deſtruction. Thus were they terrified by God in fauour of his people, that they might more eaſily obteine the victorie: and that the Iſraelites might haue better courage, when they ſawe that they had to doe with ſuch enimies, as were alreadie diſcomfited and halfe dead. And ſo did God fauour their weakenes, that he remoued all lettes and hinderances, to make the way plaine for them: other wiſe they were of them ſelues to fearefull and ſlowe. The ſumme is this therefore, that their enimies were alreadie ouerthrowen, becauſe the fame of the miracle, had ſtriken ſuch a feare into them.

2 That time, &c.) It ſeemeth to be moſt vnreaſonable and monſtruous, that circumciſion was ſo long time omitted: becauſe they being admoniſhed by dailie inſtructions, ſhould haue bene more diligent in practiſing all ſuch exerciſes of godlineſſe. Circumciſion was a ſeale of their adoption, through which they obteined deliuerance. And ſurely while they remained in their greateſt miſerie, and morned vnder the tyrannie, yet they did alway circumciſe their children. And we knowe howe ſharply God threateneth, that he will reuenge it, if any omitted the eight day. So that if they had neglected the keeping of that ſacrament in Egypt, their ſlacknes had bene more excuſable, for then it might haue ſeemed vnto them, that the couenant of God was growne out of vſe. But now, when the trueth of God ſhineth a freſhe vpon them, to eſtabliſh his couenant; what excuſe can they haue, if they doe not for their partes alſo teſtifie, that

they are the people of God: That defence which the interpreters doe commonly alledge, is altogether friuolous. I confesse they were daily in a redines to remoue, and that they were alwayes vncerteine, when they should depart. Neuertheleſſe I say, we doe not well gather hereof, that they had neuer a day free for that purpoſe: becauſe it should haue bene a cruell thing to circumciſe the young infantes, when they should presently after remoue with the whole campe. For nothing should haue bene of so great force with them, that for it, they should contemne that which was saide to Abraham: The soule that is not circumciſed, shalbe cut off frō his people. And if there had bene any daunger of death, the beſt and only remedie had ben, to haue reſted vpon the fatherlie prouidence of God, which doubtles would not haue ſuffered, that his commandement should be cauſe of deſtruction to the infantes. Finally, omitting of the ſacrament in reſpect of perill, could grow of nothing els, but of diſtruſt. For if their infantes should haue bene caſt into preſent daunger, yet for all that, they should haue bene obedient to God: becauſe the ſealing vp of the couenant, by which they were receiued into the Church, was more precious thā an hundred liues. Neither would Moſes haue ſuffered ſo great negligence, if he had not bene induced by an other reaſon. Wherefore, as in a doubtfull matter, I coniecture, that they gaue not ouer circumciſion from the firſt day of their departure out of Egypt: but onely ſince that time, that for their ſtubberneſſe they were drawen backeward. And by this reaſon is expreſſed, both their falling away, and their puniſhment. For it is not ſayed, that they were circumciſed agayne, for that in their wandering through the wilderneſſe it behoued them oftentimes to chaunge their place: but becauſe fourtie yeares muſt be expired, till thoſe wicked backſliders were conſumed, which wilfully reiected the promiſed inheritance: Therfore this cauſe muſt be well marked, that the children of Iſrael wandered ouer the wilderneſſe, vntill all that generation was abolished, which refuſed to followe God: Whereupon, in my iudgement, we may gather, that in token of Gods curſe, and their reiection, the vſe of circumciſion ceaſed all that time. It is true that this puniſhment was laid vpon the innocent children: but yet it was profitable that their parentes should be puniſhed in their perſon: as if God frō that time forward, had forſaken them. Therefore, when they ſawe, that their children differed nothing from the prophane and vnholie ſtraungers,

Gen. 17. 14.

they

they might easily see thereby, what they them selues had deserued. Yet hereof seemeth to growe an absurditie: First, that when they were condemned, soone after they were taken to fauour: And secondly, because hope of pardon was also left for them: And especially, because they were not depriued of other sacramentes, of which they might not be partakers, if they had not bene separated from the prophane nations. I confesse in deede, that God, in forsaking of them, doth also testifie that he will be mercifull to their children: but yet it was a profitable correction for them, to see the signe of their reiection in their children, vntill they were all brought to naught. For God withdrew this pledge of his grace but for a time, and kept it as it were laid vp with himselfe, vntill they were all dead. Wherefore this punishment was not laid properly vpon their children, which were borne afterwarde, but the suspension from it, was of like force, as if God shoulde haue openly declared, that he deferred their circumcision, least it should be prophaned and vnhallowed, vntill the due time came, in which it should be renewed. If any man will obiect, That it was a great absurditie, that such as were vncircumcised should holde the Passeouer: I confesse it was so, according to the common vsage. For none were admitted vnto the Passeouer, and other sacrifices, but such as were consecrated vnto the worship of God. Like as at this day, the mysterie of the supper, is not cõmon to other then such as are receiued into the Churche by Baptisme. But it was free for God to chaunge the ordinarie vse for a time, and to make those men partakers of other holie things, frõ whom he had taken circumcision away for a season. So in one part the people were excommunicated: and yet releeued with sufficient helpes, that they might not despaire. As if a father being displesed with his sonne should holde vp his fist, as though he woulde driue him away farre from him, and yet with the other hande staye him at home: and should make him afrayde with threatenings and stripes, and yet woulde not suffer him to depart away from him. This seemeth vnto me to be the cheefe reason, why God spoyling the people of the cheefe pledge of their adoption, yet woulde not haue them be destitute of other helpes. If any man will obiect, That it is expressely saide, that none were circumcised in the iourney since their departure out of Egypt: I answeare, that for breuities sake, all thinges are not exactly set downe: yet it may be gathered by the texte

that none other were vncircumcised, but suche as were borne after the rebellion and sedition. For it is saide, that Iosue circumcised their sonnes, whom God had set vp in their place. Whereby it appeareth, that the people were then as it were newly created, which did succeede those stubborne backesliders. But this was an harde and heauie triall, that GOD woulde not haue the people to be circumcised, before they were besieged on euerie side by their enimies. It seemeth, that it had bene a more conuenient and safer way, to haue done it before they came ouer Iordan, in the lande of Basan, where the countrie was quiet, and all the inhabitantes either slaine or chased away. But God wayteth vntill they were inclosed in the middest of their enimies, and so laid open to their lust and violence: as though he did of purpose offer them to death. For it was necessarie, that they all being infeebled with their wounde, shoulde lie sore for a time: so that they might easily haue bene slaine. For if the two sonnes of Iacob, were able boldly to breake into the citie of Sichem, and slay all the Citizens, and to sacke it: how much more easie a matter had it ben, for all the nations adioyning, to set vpon the Israelites, being wounded in like manner, and to haue slaine them euery mothers childe? Wherefore, as I saide, this was a verie sharpe triall: and therefore their readie obedience is worthie of greater praise. Although the place it selfe seemeth to be chosen out by GOD of purpose, that they might be more willing to obey. If the same thing had bene commaunded on the other side of Iordane, it was to be feared, least they woulde haue bene discouraged, and by occasion of this stay, haue againe refused to enter into the lande. Now, when with so happie successe, they are brought into the possession thereof, as it were by the hande of God himselfe: this onely lette being taken away, they conceiue full hope & assurance, that they shal sone end their warrs. Wherefore it is no maruel if they obey more readily, then they woulde haue done, if they had not bene so lately and so notably confirmed in their faith of Gods promises. Also the verie sight of the lande ought to moue them to obedience, when they see, that they are againe consecrated vnto God, that their vncircumcision should defile that holy lande.

Gen. 34.

9 The Lord sayde to Iosue, &c.) Some expound the shame of Egypt, that the vncircumcision made them like to the Egyptians, that is, vnholy and reprochefull: as if it had bene said, that now they

were

were receiued to be the peculiar people of God, when they were anewe beautified, with this marke, that they might differ from the vncleane nations. Some take it in the Actiue signification, that it was done, that they should no more be a scorne vnto the Egyptians, as though GOD had deceiued them: which interpretation, as farre fetched, I can not allowe of. Other thinke, that they should no more be charged with this false reproche, as though they worshipped the Gods of the nations. But I thinke rather, it is to be vnderstoode, that they are deliuered from the enuie of that crime, wherewith they should otherwise haue bene charged. It was an hatefull matter, that they did cast off the yoke, and fall away from that Kinges obedience, vnder whom they liued. And wheras they bosted, that God was their deliuerer from that vnrighteous tyrannie, it was an easie matter to cast in their teeth, that they did falsly pretende the name of GOD to cloke their treason. Wherefore they might haue bene taken for fugitiues, except circumcision had bene receiued to wash away that reproche: by which sacrament, the election of God was sealed in their flesh, before they came downe into Egypt. Wherefore, by renewing of the auncient couenant, it was made manifest, that they were not rebelles against a lawfull gouernement, nor yet departed of their owne rashnesse, but that libertie was restored to them by GOD, which had long before receiued them into his protection. And of the taking away of this reproch, the name was geuen to the place. For they which thinke, that the foreskinne which was cut off, was called Gilgal, because it was like a rounde circle, depart from the words, & follow a straunge deuise farre fetched, and nothing necessarie, when the matter is clere of it selfe, that the place was called reuolution, because GOD did there deliuer his people from the reproche, wherewith they were vniustly charged. Whereas Iosephus doeth expound it for libertie, it is vaine & ridiculous. Whereby it appereth, that he was no lesse ignorant of the Hebrue tongue, than he was in the knowledge of the Lawe.

10 So the children of Israel abode in Gilgal, and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land, on the morowe after the Passeouer, vnleauened bread, and parched corne in the same

ſame day.

12 And the MAN ceaſed on the morowe after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruite of the land of Chanaan that yeare.

13 And when Ioſhua was by Iericho, he lift vp his eyes, and looked: and beholde, there ſtoode a man againſt him, hauing a ſworde drawen in his hand: and Ioſhua went vnto him, and ſaid vnto him, Art thou on our ſide, or on our aduerſaries?

14 And he ſaid, Nay, but *as* a captaine of the hoſt of the Lord am I now come. Then Ioſhua fel on his face to the earth, and did worſhip, and ſaid vnto him, What ſaith my Lord vnto his ſernant?

15 And the captaine of the Lords hoſt ſaid vnto Ioſhua, Loſe thy ſhooe off thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

Here is declared, that the Paſſeouer was celebrated vppon the day appointed by the lawe. Although there be ſome which thinke, that mention is here made of it, as of a thing vnwonted: and thereof they gather, that it was omitted fourtie yeares, euen as circumciſion was leaft off. Namely, becauſe it had bene inconuenient, that men vncircumciſed, ſhould celebrate that holy feaſt: and ſecondly, for that from the beginning of the ſecond yeare, we doe not reade, that any Paſchal lambe was ſlaine. Howbeit, it is not like, that it was ſo ſoudeinly caſt off, which GOD ſo lately had ordained to be perpetuall. For it was ſaid vnto them: It is a night to be obſerued of the
Exod.12.42. children of Iſrael in all their generations. Howe is it then likely, that it grewe out of vſe within two yeares after, which ſhould haue bene obſerued in all ages? And what ſlackneſſe had it bene, in ſo ſhort time to haue buried the remembrance of ſuch a benefite ſo lately receiued? But it will be replied, that want of circumciſion kept a great parte of the people from it, leaſt the myſterie ſhould be prophaned.
Exo.12.48. For it was likewiſe ſayed: No vncircumciſed perſon ſhall come neere it. I haue anſweared already, that this was an extraordinarie priuilege, that the children of Iſrael were diſcharged of that lawe. For all that while they vſed the ſacrifices, and exerciſed themſelues in the reſt of the ceremonies of the lawe: which had not bene lawful,

except

except GOD had remitted somewhat of the precise forme of the lawe. It is certeine, that all vncleane persons were forbidden to enter into the court of GOD. Yet therein the children of Israel, which were vncircumcised, offered sacrifices, which was as much, as to kill the Passeouer. Therefore by a tolleration, it was permitted vnto them, which otherwise was not lawfull, according to the rule of the law. And whereas Moses maketh mention of that second Passouer, it was for another purpose, namely, that he might couertly reproue the negligence and slacknes of the people, which would not haue obserued a yearly sacrifice, after the end of the first yeare, if they had not bene put in mind of it. For although GOD had commaunded, that once a yeare, through all ages, they should renew the memorie of their redemption, before one yeare was ended, they had forgotten it, so that they failed in doing their duetie. For it was not in vaine, that they were vrged with a newe commaundement: but because they were not readie enough of their owne accorde. Wherefore, that place is so farre off from proouing, that the vse of the Passeouer was omitted, that a probable coniecture may be gathered out of it, that it was obserued yearly: for that before the yeare went about, God preuented them, that they should be more diligent in time to come, to take heede that they neuer departed from the commaundement which was geuen them.

12 And they did eate, &c.) It is not very certaine, whether this were the first time, that they did eate corne. For they had dwelt before in a countrie not vnoccupied, which was meetely fruitfull. And doubtlesse, in the dominion of those two Kinges, there was store of victualles, which was sufficient for the inhabitantes. Neither is it like, that the children of Israel would suffer the corne, which they founde there, to be corrupted and rotten. And I doubt not, but they did eate the flesh, which remained of the sacrifices. Therefore it may be, that they abstained not altogether from bread made of wheate, and yet they forsooke not their accustomed victuall. For that countrie, which was appointed for the tenth parte of the people, was not sufficient for the prouision of so great a multitude. There is no doubt, but that an equall proportion was obserued, when Moses had placed there, two tribes and an halfe. Wherefore, the whole twelue tribes had not yet obteined sufficent victualles: especially, seeing the countrie was

spoiled with warre, and the Israelites had not yet geuen themselues to tillage, neither coulde they without daunger depart from the campe. Wherefore, it was necessarie for them, to be fedde still with Manna, vntill they obtained greater store of victuals: which came to passe in the lande of Canaan: at what time they returned to the common foode of men. But why they deferred the matter vntill that day, it is not knowne: vnlesse that after their woundes were healed, it behoued them to bestowe certaine dayes in gathering of prouision. But the Lawe permitted them not to make bread immediatly, least they shoulde breake the Sabbaoth. For, although they kept holy the rest, yet by the circumstance we may gather, that they made haste: because their meale was readie before: seeing they could not well grinde, and bake, both in one day. Howsoeuer it is, GOD prouided victuall for them, so long as there was any scarsitie. But whereas Manna failed soudeinly, and at that verie instant, it ought to haue bene an other testimonie of the grace of GOD toward them: for thereby it appeared, that Manna was a foode ordained to serue them, but for a season, which rained out of the cloudes by the fatherlie prouidence of GOD. As for this prouision, it is manifest, that it was of the increase of the yeare before, and it were in vaine, to make a question of it: and they had bene to hastie, if they had fallen vppon that same present yeares wheate, which was not yet ripe: and they should haue bene a whole moneth before they had gathered together, so much as woulde suffice so great a multitude. Wherefore, I see not why the interpreters trouble themselues about a matter so cleare and manifest.

13 When Ioshua was, &c.) Here is rehearsed, a notable vision, by which Iosue was incouraged. For although he did his office valiantly, yet was it profitable for him to be pricked forward, when he ranne well. And yet the Angel appeared not for his cause only, but for the confirmation of all the people: yea, GOD had a further respect, by manifest argumentes to testifie vnto the posteritie, that his grace and fauour, which was neuer sufficiently considered. For although they boasted gloriously, that they were planted in the holie lande, by the hande of GOD: yet they could scarse be brought by so many miracles, earnestly to acknowledge, that they were there as Gods tenantes. Therefore, this vision

ought

ought to bee profitable vnto all ages, that the benefite of GOD might not be called in doubt. Where it is sayed, that he lifted vp his eyes, it signifieth the certeintie of the matter, least any man shoulde thinke, that his sight was deceiued with a vanishing shewe. Nowe, this sight at the first, was fearefull to beholde: for it is like, that Ioshue was then alone, whether he departed from companie, of purpose to pray, or to viewe the citie. And the latter cause seemeth vnto me likelie, that he viewed by him selfe, on what parte the citie was best to be assaulted, least the rest should bee discouraged by the difficultie of the matter. Surely it appeareth, he had no companie with him, seeing he meeteth with the Angel alone: and there is no doubt, but that he was redie to haue fought, if he had mette with his enimie. But he demandeth the question of him, as of a man: because he knewe him not to bee an Angel, but by his answere. And this his doubtfull inquirie winneth more credite to the vision, while he was brought by little and little, from the sight of a man, whom he speaketh withall, vnto the knowledge of an Angel. Although the wordes sound, that he was not one of the common sorte of Angels, but one of principall excellencie. For he calleth him selfe, The Prince of the armie of GOD: which may bee vnderstood, as well of the chosen people, as of the Angels: but the former opinion is better: because GOD bringeth forth no newe matter: but continueth that, which we read to haue bene before performed to Moses. And we knowe, that Moses him selfe preferred that benefite before all the rest, and not vnworthily: for they by GOD did openly and familiarly shewe his glorie. And therefore he is called indifferently, An Angel, and also adorned with the title of the eternall GOD. Whereof Saint Paule is a sufficient witnesse, which doeth expressely affirme, that it was Christ him selfe. And Moses him selfe acknowledgeth the presence of GOD, in the person of the Mediatour: for when GOD pronounceth after the calfe was made, that he would be no more guide vnto the people, and promiseth he would geue them one of his Angels, meaning one of the common sorte: Moses earnestly entreateth him, that he would not so doe. For if the Mediatour were taken away, he could not hope that GOD would be mercifull. Therefore, it was a singular pledge of Gods fauour, that the Prince and head of the

1. Cor. 10. 4.
Exod. 32. 34.

Church, with whome Moses was acquainted, was present with him. And surely, the adoption of GOD could not otherwise be stedfast and ratified, but by the hand of the Mediator.

14 No: but the Captaine, &c.) Although the deniall doth aptly agree to both partes of his demand: because he was neither an Israelite, nor a Chanaanite: as if he did precisely denie, that he was a mortall man: yet we may aptly restraine it vnto the second parte, where Iosue demaunded, Whether he were one of their enimies? But because that is not greatly materiall: it is sufficient to hold that, which is principall, that his comming was to be Captaine of the chosen people, whom he calleth honorably, The armie of God. That he maketh himselfe an other then GOD, there is noted therein the distinction of the persons, but the vnitie of the substance is not thereby diuided. We see, that in the bookes of Moses, the name of Iehouah is often ascribed to the Angel that was their gouernour: who was doubtles the only begotten sonne of GOD. Namely, for because he is both true GOD: and also, in the person of the Mediator by dispensation, inferiour to GOD. Now I doe willingly receiue that, which the olde Doctors teach, while Christ appeared in times past in the shape of a man, it was a foretokening of that mysterie, which afterwardes was exhibited, when GOD was shewed in the flesh. Yet must we beware, that we doe not imagine, that Christ did then take flesh vppon him: seeing we reade, that GOD sent not his sonne in the flesh, before the fulnesse of time: and moreouer, as he is man, he must be the sonne of Dauid. But as we reade in Ezechiel, it
Ezech. 1. was the onely similitude of a man. But whether it were a substantiall body, or onely an outwarde shape, it were in vaine to dispute curiously, and to striue about it, hurtfull. There remaineth one question, How the Prince of the hoste of GOD, is said to come nowe, which neuer forsooke the people that was committed to his charge: and euen of late, in the passage of Iordane, had shewed foorth a woonderfull token of his presence? Howbeit, after the vsuall phrase of the Scripture, God is saide to come to vs, when we feele his helpe in deede, whiche seemeth to be farre off, except it be shewed vs plainely by experience. It is therefore as muche, as if he offered his aide to ouercome those battelles, that were at hande: and by his presence promised a happie ende of the warres, which he

had

had in hande. By his worshipping of him, it cannot be gathered certeinely, whether Iosue did throughly knowe Christ, that he did giue him diuine honour. But when he demandeth, What my Lorde Adonai woulde commaunde his seruaunt: he ascribeth vnto him suche authoritie, as agreeth to none, but vnto God himselfe.

15 Loose thy shooe, &c.) For no other cause, but that the vision may be more holie, this greate Angel requireth, that Iosue put off his shooes in signe of reuerence & feare. Moses declareth that the same commandement was giuen to him in the mount Sinai, for no other cause, but that God did there shewe his glorie. For one place is not holier than an other, but by the especiall appointment of GOD. So Iacob crieth out, that the place where he had a neerer knowledge of God, was the house of God, a terrible place, and the gate of heauen. Therefore, when this holy man is commaunded to plucke off his shooes, God by this ceremonie, sealeth vp the faith of his presence, and addeth more way to the vision: not that the bareneſſe of his feete by it selfe, is accompted a part of Gods worship: but because the weakeneſſe of men must be aided with such healpes, the better to prepare and stirre vp themselues to reuerence. And euen as God by his presence, doeth sanctifie those places, in whiche he appeareth: so I thinke, that the excellencie of the lande of Chanaan, is set foorth with this commendation, that God had chosen himselfe a seate there, in whiche he woulde be purely worshipped. Whereupon, it is cōmonly called his rest. In the ende of the verse, the obedience of Iosue is praised, that the posteritie may learne, to exercise godlineſſe in that lande holily and deuoutly after his example. So there seemeth to be a secrete comparison or opposition, which doth extoll the lande of Chanaan aboue other regions.

Exod. 3. 5.

Gen. 26. 17.

Psal. 95. 11. and. 132. 14.

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Chap. 6.



OW Iericho was ſhut vp, and cloſed, becauſe of the children of Iſrael: none might goe out nor enter in.

2 And the Lorde ſaide vnto Ioſhua, Beholde, I haue geuen into thine hande Iericho, and the king thereof, and the ſtrong men of warre.

3 All ye therefore that be men of warre, ſhall compaſſe the citie, in going round about the citie once: thus ſhall you doe ſixe dayes:

4 And ſeuen Prieſtes ſhall beare ſeuen trumpets of Rammes hornes before the Arke: and the ſeuenth day ye ſhall compaſſe the citie ſeuen times, and the Prieſtes ſhall blowe with the trumpets.

5 And when they make a long blaſt with the Rammes hornes, and ye heare the ſounde of the trumpet, all the people ſhall ſhoute with a great ſhoute: then ſhall the wall of the Citie fall downe flat, and the people ſhall aſcende vp, euerie man ſtreight before him.

6 Then Ioſhua the ſonne of Nun called the Prieſtes, and ſaide vnto them, Take vp the Arke of the couenaunt, and let ſeuen Prieſtes beare ſeuen trumpets of Rammes hornes before the Arke of the Lorde.

7 But he ſaide vnto the people, Goe and compaſſe the Citie: and let him that is armed goe foorth before the Arke of the Lorde.

8 And when Ioſhua had ſpoken vnto the people, the ſeuen Prieſtes bare the ſeuen trumpets of Rammes hornes, and went foorth before the Arke of the Lorde, and blewe with the trumpets, and the Arke of the couenaunt of the Lorde followed them.

9 And the men of armes went before the Prieſtes, that blewe the trumpets: then the gathering hoſt came after the Arke, as they

they went and blewe the trumpets.

10 Now Ioſhua had commaunded the people, ſaying, Yee ſhall not ſhoute, neither make any noyſe with your voyce, neither ſhall a woorde proceede out of your mouth, vntill the day that I ſay vnto you, Shoute, then ſhall all ye ſhoute.

11 So the Arke of the Lorde compaſſed the citie, and went about it once: then they returned into the hoſt, and lodged in the campe.

12 And Ioſhua roſe early in the morning, and the Prieſtes bare the Arke of the Lorde:

13 Alſo ſeuen Prieſtes bare ſeuen trumpets of Rams hornes, and went before the Arke of the Lorde, and going, blewe with the trumpets: and the men of armes went before them, but the gathering hoſt came after the Arke of the Lorde, as they went, and blewe the trumpets.

14 And the ſeconde day they compaſſed the citie once, and returned into the hoſt: thus they did ſixe dayes.

15 And when the ſeuenth day came, they roſe early, euen with the dawning of the day, and compaſſed the citie after the ſame maner ſeuen times: onely that day they compaſſed the citie ſeuen times.

16 And when the Prieſtes had blowen the trumpets the ſeuenth time, Ioſhua ſaide vnto the people, Shoute: for the Lord hath geuen you the citie.

17 And the citie ſhalbe an execrable thing, both it, and all that are therein, vnto the Lorde: onely Rahab the harlot ſhall liue, ſhe, and all that are with her in the houſe: for ſhe hid the meſſengers that we ſent.

18 Notwithſtanding be ye warie of the execrable thing, leaſt ye make your ſelues execrable, and in taking of the execrable thing, make alſo the hoſt of Iſrael execrable and trouble it.

19 But all ſiluer, and golde, and veſſelles of braſſe, and yron, ſhalbe conſecrate vnto the Lorde, and ſhall come into the Lordes treaſurie.

1 Iericho was ſhut, &c.) He ſaith that Iericho was ſhut vp, becauſe the gates were not opened: as in time of warre, Cities are kept

kept more diligently than at other times. And for greater vehemencie, he addeth, that the gates were locked, as if he shoulde say, That the Citizens were diligent to keepe watche and warde, least they shoulde be surprised vnawares. So there was no way to take it, except it were by violence of assault: for by policie it coulde not be taken. This setteth foorth the grace of God, because a long and painefull seege woulde haue wearied the children of Israel, except present remedie had bene speedily shewed out of Heauen. For in the meane time, there was great danger, least they being driuen into a narrowe corner, might be consumed with famine and hunger: because it was not possible to haue prouision of victualles in their enimies lande. God therefore aideth them with an vnwoonted miracle, that they shoulde not linger long at one Citie: and ouerthrowing the walles, maketh an open breache for them to enter, that they might be the bolder to assault other Cities afterwarde. Nowe we see, how the two first verses agree together: namely, that Iericho was shut vp, and so the children of Israel were kept out from entering thereinto: and that God promised that he would take the Citie by assault himselfe: for that by this meanes, he woulde preuent them, that they shoulde not trouble themselues by doubtfull deliberation. To be short, God prouideth by this so happie beginning so easie victorie, that their heartes shoulde not faint in time to come. In the meane time we may note, the brutish dullnesse of that people, which thought, that their walles and gates were able to resist the power of God, as though it were an harder matter to breake and dissolue a fewe boordes and stones, than to drie vp the waters of Iordan.

3 You shall compasse, &c.) The promise indeede, of it selfe, was sufficient and of force to make them hope for victorie, but the maner of the doing, whiche was appointed, seemed so ridiculous, that it tooke away the credit of the promise. God commaundeth, that they shoulde compasse the Citie rounde about euery day, vntill the seuenth day, and that day he biddeth them to compasse it seuen times, to blowe the trumpets, and to shout: all whiche was nothing else, but to play like children. But it was a goodly matter, that their faith was proued by this triall: that while in the thing it selfe they sawe nothing but a deceiuing of their hope, yet they might neuertheless stay themselues in the oracle of God: for which purpose

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he doth often hide his power for a season, vnder infirmitie: and seemeth to play with vaine trifles, that at the length his weakenes may appeare stronger than all power, and his foolishnes may shine aboue all wisdome. So, when the Israelites bidding their owne reason farewell, depend onely vpon his worde, in playing the fooles, they profit much more, than if they had made a violent assault, and shaken the walles with infinite strong engins of munition & artillerie. Onely God would haue them to seeme fooles for a short time, and not to be to curious and quicke witted, subtilly to enquire of the end: for that had bene as much, as to stoppe vp the way against the power of GOD. And in the meane time, although their walking rounde about, might be laughed to scorne by their aduersaries, yet by their prosperous successe at the length it was knowne, that God commanded nothing in vaine. There might also another care and doubtfulnes trouble their mindes, that if the inhabitants of the citie should soudenly breake out vpon them, the armie might easily be discomfited, because they were drawne out into such a length, as compassed the whole citie rounde about, and marched not in battell aray redie to encounter with the enimie. But in this behalfe also, what care so euer troubled them, it behoued them to repose them selues vpon God: for that is an holy securitie, which resteth vpon his prouidence. This also serued to exercise their patience & endurance, that they were commanded to compasse the citie by the space of seuen dayes. For what was more vnsemelie, than to wearie themselues sixe times without any profite? And wherefore should they keepe silence, except it were to bewray their fearefulnesse, and so to prouoke their enimies to issue out to fight against them, whom they were neither willing nor redie to receiue? But because prophane men, when they are most busily occupied, doe often times turne all things vpside downe, God commandeth his souldiers to keepe silence, & to be quiet, that they might accustome & acquaint them selues the better, simply to obey his commandements. This is also worthie to be noted, that the siluer trumpets are not taken out of the sanctuarie, that the Priests might sound them, but only trumpets of rammes hornes are geuen them. Verily, the sounde of the holy trumpets would haue preuailed more, to make them haue good corage, but their obedience was better tried, while they are content with an vsuall and vulgar token. And they were sette in suche order, that the greater

part went before the Arke, which is vnderstood to bee the men of warre, and those followed, which vsed to wayte vpon the carriage. For it was their part to prouide, that the rearegard were not dispersed. Because the name of congregation was darke and vncertein, I haue vsed that worde, which is more vsuall among the Latines. Whereas some appoint this office to the tribe of Dan, it hath no sure ground: for at this time they were not set in araie, as at other times of their ordinarie iournayes.

15 When the seuenth day came, &c.) Here also God seemed, by carrying the people about so often, not only to hold the matter in suspense, but of purpose to delude the poore men, that wearied themselues in vaine. For, why doth he not bid them to sett vpon the citie soudenly? Why doth he keepe them in their olde silence, vntill they were wearie, and openeth not their mouthes to shout? But the fruite of this patience teacheth vs, that nothing is better, than to leaue vnto his pleasure the moments of times, and opportunitie of matters, and not to preuent his prouidence by our hastinesse, in which except we rest altogether, we stoppe vp the way against his vertue and power. Wherefore, when the Priestes sounded their trumpets, GOD would haue his people to shoute and make a lowde noise, that he might teach them hereby, that he alloweth no heate, that men are stirred vnto of their owne accord, but alway requireth moderatiõ of zele, the only rule whereof is this, that we moue neither tongue, nor feete, nor handes, before he him selfe commaundeth vs. For the Rammes hornes vndoubtedly did signifie his authoritie.

17 The citie shalbe, &c.) Although GOD had decreed to enriche his people, not onely with spoile and pray: but also to place them in cities, which they had not builded: yet there was a speciall respect in the first citie, because it was meete, it should be cõsecrated to him as the first fruites. Wherefore, he challengeth to him selfe, as well the buildings as the stuffe, and forbiddeth that any thing thereof should be taken to any priuate vse. This first beginning of the warre, perhaps, might seeme vnto the people, to be heauie and vnpleasant: that they should ouerthrowe the houses, in which they might well haue dwelled: and spoile all other things, that might haue serued them for many needfull purposes. But, seeing they had taken no paines in fighting, they might well be content to forbeare the spoile, and willingly to yeld vnto God the reward of the victorie,

at whose only commandement, the walles fell downe, and with the walles all the hope and courage of the Citizens. And GOD was so content with this token of their thankefulnesse, that he would also haue the people to learne betimes, that nothing was their owne, but of his onely free liberalitie. For by the same right he might haue adiudged all the rest of the cities to the like destruction, but that he gaue them to his people to dwell in. Of the worde CHEREM this I will repeate breefly out of other places: that when it is referred to holy oblations, it is taken for an abolishing, in respect of men: that they should none otherwise renounce the thinges that are so addicte to abolishing, than if they were consumed to nothing. The Greekes call the same thing ἀνάθημα, or ἀνάθεμα, as it were a thing laide aside: we in the French tongue call it aptly An interdictment. Hereof commeth the exhortation, that they beware of the thing accursed: because it was lost, as concerning men, which was separated only to GOD. In the next verse it is taken otherwise, that the host of the Israelites be not made a curse, wherby is simply noted perdition, ouerthrow, or destruction. As for the vessels that were made of metall, GOD appointed for the vse of the sanctuarie: all other thinges he commaunded to bee burned with fire, or otherwise to bee destroyed.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sounde of the trumpet, they shouted with a great shoute: and the wall fell downe flat: so the people went vp into the citie, euerie man streight before him, and they tooke the citie.

21 And they vtterly destroyed all that was in the citie: both man and woman, yong and olde, and oxe, and sheepe, and asse, with the edge of the sword.

22 But Ioshua had said vnto the two men that had spied out the countrie, Go into the harlots house, and bring out thence the woman, and all that she hath, as ye sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them without the host of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer, and the golde, and the vesselles of brasse and yron, they put vnto the treasure of the house of the Lord.

25 So Iosh̃ua saued Rahab the harlot, and her fathers houshold, and all that she had, and she dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh̃ua sent to spie out Iericho.

26 And Iosh̃ua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: he shall lay the foundation therof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃ua, and he was famous through all the worlde.

20 So the people shouted, &c.) Here the obedience of the people is praised, and also the trueth of GOD is magnified. They testified their faith by their shouting, being perswaded, that they were not commanded to doe so in vaine: and GOD suffereth them not to loose their labour, but fulfilleth in act, that which he promised by his worde. The other vertue was not inferiour to this, that despising the vnlawfull gaine, they willingly destroyed all the spoile of the citie. For no doubt, but many thought in them selues on this maner: Why will GOD haue so great riches to bee cast away? Why doeth he enuie vs to enioy those thinges which he hath deliuered into our handes? Why doeth he not rather reward vs with it, that we might haue occasion to geue him thankes? But letting all reasons passe, that might hinder them from doing their duetie, they doe willingly cast away all the spoile, which they had in their handes, euen the riches of an whole citie, which was a token of rare and excellent continencie. That they slue all the people, without respect of age or sexe, both women and children, young and olde, it might seeme to bee a cruell murther, but that GOD him selfe commanded it so to bee done. But because he, in whose power are life and death, had iustly condemned those nations vnto destruction, let all argument and disputation cease. Adde

here-

herevnto, that he had borne with them foure hundred yeares alreadie, vntill their iniquitie were come to the full. Who shoulde now complaine of immoderate rigour, when God suspendeth his iudgement so long? If any man will obiect, That yee at the least the young infantes were free from offence: the answeare is readie, Because they were a cursed and a reprobate broode, they were iustly destroyed. This in deed we must confesse, that it had bene extreame and barbarous crueltie, if the Israelites following their owne rage and furie, had slaine the tender infantes, with their mothers: but now it is accompted godly and laudable fortitude, and defended to be a holy zeale, while they execute the commaundement of God, which woulde haue the lande of Chanaan, whiche long time had bene corrupted with foule and stinking filthinesse, in this sort to be purged.

22 Iosue saide to the two men, &c.) How faithfull and vpright Iosue was to keepe promise, appeareth by this carefulnesse: but because the whole citie was subiect to the curse, the question may be moued of the exception of one familie. For it was not lawfull for a mortall man, to chaunge any thing in the sentence of God. But because Rahab had couenanted for her safegard by inspiration of Gods spirite, I iudge that Iosue, in preserving her, did nothing but wisely, & with good consideration. Moreouer, the messengers at that time were not tied with any religion, because GOD had not yet pronounced his pleasure, concerning the destruction of the Citie. For they had heard generally, that all those nations were to be destroyed: yet was it free for them to make a couenant with one woman, which willingly departed and fell away from her owne countriemen. Although a more readie answeare will followe soone after: namely, while by the commaundement of God, the Israelites exhorted all men, against whom they came, to yeelde themselues, vpon hope of pardon, but they blinded with stubbornesse refused the peace that was offered because God determined to destroy them all: when all the rest were manifestly hardened vnto their owne destruction, it followeth that Rahab was exempted by priuiledge, that when the rest perished, she might be preserued. Therefore Iosue did wisely consider, that this woman, which willingly remoued into the Churche of God, not without the peculiar grace of God, was deliuered in time from the destruction: In deede the

case of her father, and her whole familie, was not like: but seeing they did all willingly renounce their former state, by promptnesse of obedience, they confirmed that preseruation which Rahab couenanted for them. But by the example of Iosue, let vs learne, that although we doe not maliciously and of set purpose breake our faith and promise: yet that is not sufficient to testifie our honestie: except we geue all diligence to performe suche couenantes as we haue made. For he doeth not onely suffer Rahab to be saued by her ghestes, but he taketh heede in time, that at the first tumult, she suffer no iniurie: and that they might be more redie to doe their duetie, he putteth them in minde, that they were bound to it by ath.

23 So the spies entered, &c.) No doubt but God woulde haue them to be saued, whose mindes he bended so willingly to imbrace their deliuerance. Or else they would haue cast her off, no lesse proudly, nor with lesse scorne, than the two sonnes in lawe of Lot did. But they are muche better prouided for, while they are set without the host, & so by straight charge are called to the denial of their former life. For if they had bene immediately admitted, and ioyned vnto the people, perhaps they would neuer haue thought of their vncleannesse, and so might haue bene frosen in it.

Now when they be placed apart, least they shoulde infecte the congregation with their vncleannesse, they are stricken with shame which might moue them to earnest repentaunce. For it is not to be thought, that they were remoued into a place of safetie, least any of the people should haue violently risen against them: for they should haue bene receiued with great fauour and gratulation of all men: but in the solitarie place they were more subiect to hurt. Wherefore, by this separation, their former vncleannesse was set before their eyes, least they being defiled, shoulde rashly rushe into the holie assemblie: but rather by this rudiment shoulde be taught, to chaunge their former life. For it followeth soone after, that they dwelt in the middest of the people: for when they were purged from their vncleannesse, they began to be taken none otherwise, than if they had bene descended from the stocke of Abraham. Finally, it signifieth, that after they had confessed them selues to haue liued before in filthinesse, they were admitted indifferently with the rest. And by this admission, Rahab receiued a singular fruite of her faith.

26 And

26 And Ioſue ſware, &c.) Therefore this conſecration ought to preuaile, not onely for one day, but to admoniſhe the poſteritie of all ages, that this Citie was ouerthrowne by none other, but by God himſelfe. Wherefore, he would haue ruines and waſte places in ſteed of a trophete to remaine for a perpetuall mouument: becauſe the new building woulde haue bene as a blotte, to wipe out the memorie of the miracle. Therefore, that the deformitie of the place, might renew the memorie of the power and grace of God vnto the poſteritie, Ioſue decreeth with a ſeuere curſe, that no man ſhoulde builde the Citie being once deſtroyed. And out of this place we gather, that the dullneſſe of men hath neede of many helpes, leaſt they burie the benefites of God in forgetfulneſſe. Therefore, the ſight of theſe ruines, in which the power of God was plainely ſeene, did as it were couertly reproue men for their vnthankefulneſſe. The ſumme of the curſe is this, That if any did euer attempt to builde vp Iericho againe, he ſhould feele by vnhappie and lamentable ſucceſſe, that it was a wicked and deteſtable worke. For, to lay the foundation vppon his eldeſt ſonne, is as much, as to caſt downe his ſonne, that being bruſed and ouerwhelmed with a heape of ſtones, he might end his life miſerably. So, to ſet vp the gates vpon his younger ſonne, ſignifieth as much, as to take in hande that building, which ſhould not be finiſhed, but by the death of his ſonne. So he is condemned in his offpring, which ſhould runne headlong into ſo great madneſſe. Neither did Ioſue pronounce this curſe of his owne head, but as he was a proclamer of the vengeance of God. So muche the more monſtruous it is, that there was a man founde among the people of God, whom this terrible adiuration, conceiued in ſolemne woordes, could not refraine from ſuche ſacrilegious raſhneſſe. For in the time of Achab, there aroſe vp one Hiel a Citizen of Bethel, which was ſo bolde to prouoke GOD, as it were of ſet purpoſe in this matter. But the holy hiſtorie doth teſtifie likewiſe, that the curſe was not in vaine which God pronounced by the mouth of Ioſue: for in Abiram his eldeſt ſonne, he laide the foundation of new Iericho, and in Segub his younger ſonne, he ſet vp the gates of it: that in the deſtruction of his children he might acknowledge, what it is to attempt any thing againſt the will of God and his determination. 1. Reg. 16.

Chap. 7.

Chap. 7.

BVT the children of Israel committed a trespasse in the excommunicate thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherfore the wrath of the Lord was kindled against the children of Israel.

2 And Ioshua sent men from Iericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and viewe the countrie. And the men went vp, and viewed Ai,

3 And returned to Ioshua, and said vnto him, Let not all the people go vp, *but* let as it were two or three thousand men go vp, and smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate, vnto Shebarim, and smote them in the going downe; wherefore the heartes of the people mealted away like water.

6 Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heades.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iordan, to deliuer vs into the hand of the Amorites, and to destroy vs? Would God we had bene content to dwell on the other side Iordan.

8 O Lord, what shall I say, when Israel turne their backes before their enimies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

1 But the children of Israel transgressed, &c.) Here is rehearsed the offence of one man, and that done in secret, the fault whereof is ascribed to the whole people: and not that onely, but the punishment is laid vpon many, that were innocent in the fault. But it seemeth not agreeable to reason, that all the people, which were ignorant of the crime, that was both priuate and secret, should be charged withall. I answere, it is no straunge thing, that the sinne of one member should redound to the hurt of the whole body. If the reason thereof were hidden from vs, yet it ought abundantly to satisfie vs, that transgression is imputed to the children of Israel, when the fault is restrained but vnto one man. But because it commeth to passe oftentimes, that not the worst men, by winking at their brethrens offences, doe nourishe their sinnes, and so part of the fault is worthily laied vpon all them, whom their dissimulation and forbearing linketh in societie with them. By this reason S. Paule layeth to all the Corinthians, the priuate offence of one man: and inueigheth against their pride, who being stained with so great reproch, yet durst be bolde to boast and glorie. But here it is easie to replie, that all men were ignorant of the theft: & therefore there is no place for that common saying, That he is guiltie of the crime, that may let it from being committed, and doth suffer it to be done. I confesse in deede, it is not manifest, why this priuate offence should be imputed to the whole people, except perhaps for that they had not diligently punished offenders before times: wherevpon it might growe, that this wretch was made bolder to commit this horrible crime. And verily, euill weedes doe springe vp and bud out as it were by stealth, and bring fourth hurtfull fruites, if they be not plucked vp betimes. Although the reason why God maketh all the people guiltie of theft, is more high and secret: because he would haue them to be admonished in time to come, with an vnwonted document and instruction, that by the wickednesse of one man, all the rest may be made guiltie, that they may lerne more diligently to beware & take heede of vices. Wherefore, there is nothing better in this case, than to holde our mindes in suspense, vntill the bookes be opened, where the iudgementes of God shall be openly seene, which are nowe shadowed with our darkenes. Let it suffice, that the whole people was infected with one mans disease, because the highest Iudge hath so pronounced, before whom we ought nowe as well to keepe silence, as when we shall

1. Cor. 5. 4. 5. 6.

be brought before his iudgement seate. It is shewed of what stocke Achan was come, as it were to increase and enlarge the reproche of his wicked lust, as if it were said, that he was the shame to the stocke and kinred that he came of. For the writer of the historie ascendeth euen vnto the tribe of Iuda, of whence he was descended. Whereby we are taught, that when any of them that are neere vnto vs, behaueth himselfe shamefully and wickedly, a note of shame is layed vpon vs in his person, that we may be humbled: not that it is meete we should insult against all the kinred of a wicked man: but that all men might applie themselues the better, to the reformation of their kinred, and such as be neere vnto them: and secondly, that they may acknowlege their winking at their offences, or else their owne sinnes are punished in the shame of their kinred. Now in this crime here was a greater occasion of offence, that might trouble them all, that such an heynous fact was founde in the tribe of Iuda, which was the flowre and honour of all the nation. And doubtlesse, it was by the wonderfull counsell of God, that the prerogatiue should remaine in that tribe, which might nourish the hope of the promised kingdome. But when, euen in the beginning, this honour is stained with deformitie, through the offence of one man, the matter might not a little trouble the weake mindes of many. Howbeit, by sharpe correction, the offence, which otherwise was conceiued, was cleane taken away. Whereupon we gather, that when occasion is geuen to the vngodly to speake euill, there is no more apt remedie to deliuer the Churche from reproche, than if we doe seuerely punishe the offenders.

2 Iosue sent, &c.) To search out the situation of the citie, and to consider alwayes that might be to come vnto it, was a point of wisedome: least marching forwarde rashely in places vnknowen, they might be circumuented by the lying in wayt of their enimies. But when it was needfull, that the whole armie should soone after march further, to send such a small power to take a citie by assault, it seemeth to be a great imperfectiō in warlike knowledge. Wherefore, it had bene no maruell, if two or three thousand men by soudaine issuing out of their enimies, were made afraide: and put to flight. And surely, it had bene profitable for the multitude that twentie or thirtie thousand had ben sent abroad thereabout, to gather victuals. Moreouer, if they had had the vpper hand, yet in execution of the slaughter,

ſlaughter, though all their enimies had held out their throtes to be cut, yet it would haue ſoone tired ſo ſmall an armie to kill them. Therfore, that three thouſand, or there aboutes, were driuen backe, it ſeemeth to be a iuſt rewarde of their ſecuritie & negligence. But the holie Ghoſt expreſſely affirmeth, that the fewneſſe was not the cauſe why they were diſcomfited, ſo that the default of this loſſe is not therein to be ſought. But rather it came to paſſe by the ſecret counſell of God, that when he would ſhew a ſigne of his wrath, yet he would haue it to be in a ſmall number, that it might be with leſſe hurt. And ſure, it was a ſingular token of his clemencie, that by chaſtiſing the people gently, and without great ſlaughter, he would awake them to ſeeke remedie in time for the miſcheefe: peraduenture alſo the Citizens of Hai, durſt not haue ſet vpon the Iſraelites if they had beſeeged the citie with a ſufficient armie. Wherefore, GOD made a way for his iudgement, which yet he did mitigate in ſuch ſort, that he did only vncouer the ſecret offence wherewith otherwiſe the whole people might haue bene conſumed, as with a peſtilence. And although it was no meruell, that the Iſraelites were ouerthrowen that fought vpon an euen ground in the going downe of an hill, yet did it openly appeare, that through feare and faint harts, they were vanquiſhed before they came to handſtroks: becauſe they turned their backes, and ran away downe into a deepe vally out of an higher place. And that they were ſhamefully contemned of their enimies, appeareth by their boldneſſe and valiantneſſe, that they were not afraid to purſue them almoſt vnto the hoſt, as they ranne away cowardly before them. Hereto we may ioyne that trembling which was in all the armie, wherewith all their heartes mealted for feare. I confeſſe they had great cauſe to feare, for vntill this time, as it were in playing, they had obteined ſo many victories, and now they ſawe themſelues ſhamefully ouercome. For matters vnwonted doe greatly trouble vs. But they were ſtricken with feare from heauen, rather than for the loſſe of thirtie men, and putting to flight of three thouſand.

6 Ioſue rent, &c.) Although it had beene an eaſie matter, to lay the fault of this ſhame and loſſe vpon ſome other cauſe: and that it was not meete for ſo valiant a Captein as Ioſue was, to be ſo greatly diſcouraged for the loſſe of thirtie men: eſpecially, ſeeing that he might eaſily haue made his power an hundreth times greater, and

haue ouer taken his enimies being wearie of the chase, and so to haue distressed them: yet not without a cause he is oppressed with heauines, and almost discouraged. For the promise of God would not suffer him to admit that cogitation, which vseth to comfort and refresh them that are vanquished, namely, that the chaunce of warre is doubtfull & vncertaine: for God had promised, that they shoulde alwayes be conquerours. Therefore, that the successe answereth not to his hope, he iudgeth as the trueth was: that there was no other cause of this vnluckie battell, but that they were destitute of the promised helpe of GOD. Therefore, both he and the elders doe not only geue them selues to sorowe and heauinesse: but also take vpon them a solemne mourning, as is vsed in greatest affliction, by renting their garmentes, and casting dust on their heades. And although this ceremonie was vsed of the vnfaithfull also, to testifie their sorrowe: yet the godly, & the religious worshippers of God, had a special respect therein, humbly to entreate him to appease his anger. Therfore, in rending of their garments, and such like signes, was contayned a profession of repentance: it is also gathered of the prayer annexed: which partly commeth of faith and sincere affection of godlines, partly it is mingled with immoderate perturbation. That they turne themselues streight vnto God, and acknowledge that in his hand, by which the wound was geuen, there is a medicine redie to heale them, it proceedeth of fayth, and yet beeing carried away with excesse of feare and sorowe, they passe the boundes. Hereof commeth it, that they are so bold to reason the matter with God. Hereof commeth that preposterous wish, I would we had tarried in the wildernesse. Neither is it a straunge matter, that when godly mindes are kindled with holy zeale to seeke God, the light of fayth is couered with the vehemencie and force of affections, as it were with a cloud. And thereby should all their prayers bee defiled, if God of his infinite mercie did not pardon them, and wyping away the spottes, did receiue them as pure. And yet when they doe so expostulate, that they cast their care vppon GOD, although this simplicitie haue neede of pardon, yet is it more acceptable to God, than the feigned modestie of Hypocrites, which carefully take heede, that no woord should escape them that might signifie to much boldenes, yet inwardly they swell and are full stuffed with pride and stubbornnesse. Iosue forgetteth modestie, when he chideth with God, that he brought

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the people out of the wildernesse: but he groweth to further distemper, when against the promise and decree of God, he vttereth his rashe and troublesome wish, I would wee had neuer come out of the wildernesse. Which was all one, as if he would breake the couenant of God. But because his purpose was to maintaine and defend the glorie of God, his vehemencie was excused, which otherwise might haue prouoked God to anger. Here wee are taught that the Saintes, euen while they runne to the right marke, doe often stumble & fall, which happeneth also sometime in their prayers, in which the pureneſse of their fayth, & well ordered affection of their obedience, ought most of all to shine. But that Iosue was chiefly carefull for the glorie of God, it is euident by the next verse, where he taketh vpon him the defence of it as a matter inioyned vnto him. What shall I say (saith he) when it shall be obiected, that the people haue turned their backes? And he doth worthily complaine, that he hath nothing to answere: because God had made him a witnesse and publisher of his grace, from whence a perpetuall course of victories was to be looked for. Therefore, whereas he had mightily extolled the power of God, according to his office by Gods commaundement, now by the contrarie euent he must shamefully hold his peace. We see therefore, that he was troubled with nothing more, than with the shame of his calling: not in respect of his owne reputation, but that the trueth of God should not sustaine reproche before the world. Finally, because he had not brought the people into the land of Canaan, but by Gods commandement, now he calleth vpon him in this aduersitie, as the author and maintainer of this his enterprise: as if he said, Seeing I am cast into these streightes by thee, that I may seeme to be a deceiuer, it is thy parte to helpe mee, and to minister matter of defence.

9 And the Chananites shall heare, &c.) He setteth forth another cause of feare, least all the people thereabout, which either subdued with miserie, or terrified with miracles, had hitherto beene quiet, should soudeinly take heart of grace, and runne vpon the people. And this was like, that as the power of God before had broken them, and made them astonished: so they would boldly come downe into the battell, as soone as they ceased to feele, that GOD did fight against them. Therefore he obiecteth vnto God, the daunger of the time to come, if he did not prouide in due season, because the Cha-

naanites, which hitherto had lyen bound as it were with nummelle, taking this occasion, would steppe foorth lustily, and setting vppon the people being thus discouraged, would easily destroy them. But by the conclusion it appeareth, that his principall care was not for the peoples safetie, but that the honour of Gods name might remaine vntouched, and not be subiect to the lewde scornes of the vngodlie: which would haue come to passe, if the people had bene cast out of the inheritance that was so often promised them. That saying
Deut.32.27. of God is well knowen, which is conteined in the song of Moses, My mind was to destroy them, but that I feared the pride of their enimies: lest happily they should say, It is our high hand, and not the Lorde, which hath done all these thinges. Therefore, that which God (speaking like a man) pronounced, that he feared, nowe Iosue saith is to be preuented, lest by this ouerthrowe of the people, their enimies waxe so proude, that they would triumphe euen against God himselfe.

10 And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, & they haue transgressed my couenant, which I commaunded them, for they haue euen taken of the excommunicate thing, and haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore, the children of Israel can not stand before their enimies, *but* haue turned their backes before their enimies, bycause they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selues against to morrowe: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* ye cannot stand against your enimies, vntill ye haue put the execrable thing from among you.

14 In the morning therfore ye shall come, according to your tribes: and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the housholds: and the household which the Lord shall take, shall come man by man.

15 And he that is taken with the excommunicate thing, shal-

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be burnt with fire, he, and all that he hath, bycauſe hee hath tranſgreſſed the couenant of the Lord, and bycauſe he hath wrought follie in Iſrael.

16 So Ioſhua roſe vp early in the morning, and brought Iſrael by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his houſholde, man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Iudah, was taken.

10 The Lord ſayd, &c.) God doeth not ſimply reprehend Ioſue, that he lay along, and bewayled the calamitie of the people: ſeeing this was the way to obtaine pardon, humbly to fal downe before him: but that he gaue him ſelfe to ſorowe without meaſure. Although this chiding may be referred rather to the time to come, than to the time paſt, becauſe he biddeth him make an end of mourning, as if he ſaid, He hath lien long enough proſtrate, he muſt ſhake off negligence, for the matter requireth an other remedie. But firſt, in ſhewing the cauſe of the trouble, he preſcribeth a meane howe to take it away. Wherefore, he telleth him, that the ende of the battell was therefore vnluckie, for that being offended with the wickedneſſe of the people, he hath refuſed the defence of them. We haue ſhewed before, why he tranſferreth the puniſhment of one mans ſacrilege vnto the whole people: for, although they were not guiltie in their owne iudgment, nor in the iudgement of other men, yet the iudgement of GOD, by which they were caſt into the ſame condemnation, had ſecret reaſons, of which although perhaps we may ſoberly enquire, yet cunningly to ſearch them, it is not lawfull. Yet this is a ſingular example of his clemencie, that extending the condemnation by his owne mouth vnto them all, yet he executed puniſhment but vppon one houſe, which was defiled with the curſed matters. That which followeth doth ſet forth the greatneſſe of the crime, and therefore the particle GAM, is ſo often repeated: for otherwiſe they would haue ſought to extenuate & diminiſhe the heynouſneſſe of the offence. Therefore, where he ſayth: They haue alſo tranſgreſſed the couenant, he ſignifieth, that they had not lightly offended. And the prohibition

bition that we heard of before, he calleth the couenant: for as it were indenting with the Israelites, he challengeth the first fruites, and permitteth to them the spoile of the whole land. Wherefore he meaneth not the generall couenant, but complaineth that he was deceiued in the things accursed: as he addeth immediately by way of explication, also they haue taken of the accursed thinges: and that without sacrilege, while they stole that which he had challenged to his owne vse: the word of lying is taken for defrauding, or deceiuing, as it is often. The last thing is such, as many at the first sight would make small account of it, and yet not without cause it is added as the heape of wickednesse, that the consecrate or accursed thinges are laid vp with their stuffe. For surely, the couetousnesse of gaine doth sometimes intise them that be not altogether wicked: but in hiding and keeping it close, great obstinacie is bewrayed, when the wickednesse is touched with no repentance. In the next verse, the name of Anathema is taken in an other sense, for a curse: because the children of Israel, for the gold that was stolne, were accursed, and almost geuen to destruction.

13 Arise, sanctifie the people, &c) Although the Verbe KADASH is diuersely taken: yet because he speaketh of purging the people, I doubt not but he prescribeth a solemne ceremonie of sanctification. Therefore in my iudgement they doe not sufficiently expresse the writers minde, which translate it generally, To prepare. But rather, because they were to bee brought as into the presence of GOD, they had neede to be sanctified, that they should not appeare before him in their vncleannesse. And as concerning Iosue, the manner of sanctification is to be noted, that he commaunded the people to purge themselues, according to the Lawe. And although the ceremonie of it selfe had bene to small purpose, yet it was of greate force, to awake the rude people: for that outward oblation ought to bring them vnto spirituall cleannesse. Their abstayning from thinges otherwise lawfull, did admonishe them, that great and excellent purenesse is required of them. They are tolde before, what shoulde be done, that euery one might examine himselfe more diligently.

Yea, GOD proceedeth by degrees, as if he would geue them time to repent themselues. For, no other reason can be geuen, why he descended from a tribe, to the families, and so to one man,

whereby

whereby we may knowe the monſtrous follie of Achan, which perhaps ouercome by ſhame, doubleth his impudencie: while he thruſteth in himſelfe boldly with the reſt, and doubted not to mocke with God. For, when he ſeeth himſelfe taken, why doeth he not of his owne accord come forth, and confeſſe his fault, but ſtubbornly tarrieth out, vntill he be drawen forth againſt his will? But this is a iuſt rewarde of them, which doe geue themſelues ouer to the Diuell to be blinded. Now, when in the condemnation of his tribe, and afterwardes of his familie, he did plainly knowe, that he was ſought out, and bound by the hand of God: why doeth he not then at the laſt ſteppe forth, that by yeelding himſelfe willingly, he might humbly deſire pardon for his offence? It appeareth therefore, that his minde, and all his ſenſes, were bewitched of the Diuell, after he was hardened to committe that wickedneſſe. But although God doeth not drawe forth into light all wicked factes, after the ſame manner, neither alwayes doth vſe caſting of lottes: yet hath he taught vs by this example, that nothing is ſo ſecreate, but he will open it in due time. In deede the maner of opening will be diuerſe: but let euery man thinke with himſelfe, that ſuch thinges as are hid from the knowledge of all the world, are not hidde from God, and that it is in his will to make them open. For, although ſinne ſeemeth to be a ſleepe, yet it lieth before the doores, and watcheth the miſerable man, vntill it hath oppreſſed him.

19 Then Ioſhua ſaid vnto Achan, My ſonne, I beeſeche thee giue glorie to the Lord God of Iſrael, and make confeſſion vnto him, and ſhewe me now what thou haſte done, hide it not from me.

20 And Achan anſwered Ioſhua, and ſaid, In deede I haue ſinned againſt the Lord God of Iſrael, and thus and thus haue I done.

21 I ſawe among the ſpoile a goodlie Babyloniſh garment, and two hundreth ſhekels of ſiluer, and a wedge of gold of fiftie ſhekels weight, and I coueted them, and tooke them: and beholde they lye hid in the earth, in the middeſt of my tent, and the ſiluer vnder it.

22 Then Ioſhua ſent meſſengers, which ranne vnto the tent, and behold, it was hid in his tent, and the ſiluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and layed them before the Lord.

24 Then Ioshua tooke Achan the sonne of Zerah, and the siluer, and the garment, and the wedge of golde, and his sonnes and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the vallie of Achor.

25 And Ioshua saide, In as much as thou hast troubled vs the Lord shall trouble thee this day: and all Israel threw stonnes at him, and burned them with fire and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fearce wrath: therefore he called the name of that place, The vallie of Achor vnto this day.

19. Then Iosue sayd, &c.) Although Achan is snared by the lotte which seemeth to fall at all aduentures: yet, bycause God pronounced that he would point out as it were with his finger, who was Author of the crime, Iosue doth not examine him doubtfully: but commaundeth him to confesse the matter as alreadie knowne. It is like, this was an vsuall forme of charge and adiuration, as in Iohn 9. 24. The scribes and priestes doe adiure the blind man, whome Christ had restored to sight, by the very same woordes, to answere them, as concerning the miracle: yet there was a speciall cause why Iosue exhorted Achan to geue glorie to God, for that by denying & refusing to confesse, he should haue denied the certaintie of his decree. For now the matter was alredie determined by lotte. Wherefore Iosue commaundeth him simply to subscribe vnto the sentence of God, and not to increase his wickednesse by pleading in vaine against it. He calleth him sonne, neither scornefully, nor feignedly, but truly and sincerly doth testifie, that he bare a fatherly affection toward him whome he condemned to die. By which example Iudges are taught, so to temper their rigor when they punishe wickednesse, that they put not off the affection of humanitie: and againe, so to be pitifull that they be not slacke and negligent in punishing: finally, let them in such sort be fathers of them, whom they condemne, that seueritie by gentlenesse be not much diminished. Many with faire woordes flat-

flatter the poore wretches, feigning that they will forgiue them: but when they haue intised them to confesse, they deliuer them straightway to the gallowes, which hoped in vaine to escape vnpunished. But Iosue beeing content to haue cited the guiltie person before the iudgement seate of God, doeth not feede him at all with vaine hope of pardon: and so he is more free to pronounce the sentence which was decreed by GOD against him.

20 Achan answeared, &c.) Because he was amazed, he seeketh not to hide himselfe, nor to extenuate his offence, nor to alledge any colour of excuse: but rather, doth plainely and truely confesse the whole matter. So the holy name of God preuailed more to wrest out this confession, than any other tormentes. And yet this plaine dealing was not a certaine token of repentance: but as one astonished with feare, he doeth openly confesse that, which he would gladly haue couered. And it is no new matter, that the reprobate, after they haue assaide for a time, all meanes to escape, when they be euen frosen in their vices, soudeinely become voluntarie witnesses against themselues: not that they come to it of their owne accorde, but because God draweth them, and in a manner driueth them headlong against their will. Although this his open confession shall condemne the hypocrisie of many, which with vaine compasse of words seeke to darken the cleere light. For this is an Emphaticall or earnest speache, This and that haue I done: which signifieth, that orderly and distinctly he declared euerie part of the matter, how it was done. Neither doeth he onely acknowledge the fact, but neglecting all defence and excuse, he condemneth himselfe also in the qualitie of the facte. I haue sinned (sayth he:) which he woulde not haue said, but that he acknowledgeth himselfe guiltie of sacrilege: whereby it appeareth, that he excuseth not him selfe, by errour or by ignorance.

22 Iosue sent, &c.) Although it be no straunge matter, that messengers shew their diligence in running and making speede, yet the haste that is here mentioned doeth shewe, that they were all diligent with feare, with all speede to take away the curse from among them. Therefore, because that seuere threatning did vexe and greeue them, I will not be with you vntill you be purged frō the cursed things: not onely to execute the commaundement of Iosue, but muche rather to appease the wrath of God, they ranne with all speede: so

when they see before their eyes, the things that were stollen, the cause of the shame and ouerthrow which they sustained, was openly shewed them. For it was saide, that therefore they turned their backes to their enimies, because that being polluted with the things accursed, they were forsaken of the accustomed helpe of God. Now when they see the stollen thinges: it was easie to knowe, that GOD was iustly offended with them. Thereby also they were admonished, that the first fruites of all the lande of Chanaan, should be offered to him wholy vntouched, that the memorie of his liberalitie might neuer fall out of their mindes. They learned also, that seeing the knowledge of GOD doeth pearce into the most secrete corners, that all coueringes and colours are in vaine, to escape the seueritie of his iudgement.

24 Therfore Iosue, &c.) For two causes he is carried out of the host: first least they should be defiled with his bloud (as God would alwayes haue some shewe of humanitie to appeare, euen in lawfull executions:) and secondly, that no infection of the cursed thinges should remaine among the people. Therefore it was an vsuall thing, to doe execution vpon offenders without the host: that they might more abhorre from shedding of bloud. But now, a rotten member was cut off from the body, and the host purged of filthinesse. And by this we may knowe, that it was a notable example, that the place receiued the name thereby. If the extremitie of the punishment trouble or offend any man: we must alwayes remember, that though our reason come short of the iudgements of God, yet our boldenesse must be restrained with the bridle of godly modestie and sobernes, that we take not vpon vs to disallowe that which pleaseth God. It seemeth in deed an hard thing, yea, a cruell and barbarous thing, that young children, which were without fault, should be drawen to so extreme punishment, to be stoned and burned. But that the like extremitie was shewed vpon the brute beastes, it was not so much meruell: for as they were created for mans cause, so they do iustly followe their owners. Therfore, whatsoeuer Achan possessed, perished with him, as accessarie. But that the children should bee stoned and burned for their fathers offence, it was an extreme kind of execution. And here God did openly take punishment of the children for their parents crime, contrarie to that which he pronounceth by Ezechiel. But after what manner he destroyeth no innocent, and yet casteth

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the sinnes of the fathers vpon the children, I haue breefely declared, when I spake of the common destruction of the citie, and the slaughter of all sortes of people. We lament the infantes and children, which were then slaine with the sword, as murthered vniustly, because there appeareth no fault in them. But if we do consider, how much deeper the knowlege of God pearceth, than the vnderstanding of our mind, we will rather stay in his decree, than by aduancing our selues with rashnesse, and mad pryde and presumption, cast our selues headlong into destruction. Doubtlesse, God was not moued with vnaduised hatred, to kill the children of Achan so vnmercifully. But although they were the workemanship of his owne handes, and circumcision also was grauen in their flesh, which was no deceiueable token of adoption: yet he adiudgeth them to death. What remaineth here for vs, but to acknowledge our infirmitie, and giue place to his incomprehensible counsell? It may be, that death was profitable for them as a medicine. But if they were reprobates, their damnation could not be to soone. Hereto ioyne, that the life which God hath geuen, he may take away, as often as it pleaseth him, not onely by sickenesse, but by any other kinde of death. A wilde beast shall slay an infant, and rend him in peeces. A poysonous serpent shall bite another, and kill him. One shall fall into the water, another into the fire, another shalbe smothered by his nourse, another shalbe bruised with a stone: yea, vnto some the wombe is their graue before they see the light. It is certeine, that none of these kindes of death doe happen, but by the will of God. Yet for all this, who shall be so bolde, as to pleade against him? And if any bee so mad, that he doe, what shall he preuaile? Hereof we must be persuaded, that none perish by his commandement, but such as he hath appointed to die. But whereas his oxen, his asses, & his sheepe are rehearsed, we may gather, that he was rich inough: that pouertie could not prouoke him to committe this wicked fact: wherein his insatiable couetousnesse bewrayed it selfe, that he desired stollen goodes, not for necessitie, but for riotte and excesse.

25 Iosue saide, &c.) This seemeth to be to harde an insultation, as though he purposed to driue the miserable man, whom he shoulde haue exhorted to patience, almost into furie and madnesse. Howbeit, I doubt not, but that he spake this for the peoples sake, that it might be a profitable example for them all. I iudge therefore, that he meant

not to ouerwhelme Achan with diſperation: but in his perſon to ſhewe how greeuous an offence it was, to trouble the Church of God. Although it may be, that the proude man complained, that his ſatiſfaction was not receiued, wherby he thought to haue bene diſcharged: and that therefore Ioſue, either to reforme or breake his pride and ſtubbornesſe, inueihed more ſharpely againſt him. For by the interrogation it ſemeth that he did expoſtulate with him: and when he called God the Iudge, he ſeemeth to ſtop the obſtinate mans mouth. That all the people threwe ſtones, it was done in ſigne of deteſtation, as if they would teſtifie, that they were moſt clere of that crime, which they did reuenge in another, and ſtill did abhorre it. The heape of ſtones was partly a monument to the poſteritie, partly for this cauſe, that if the place had ben voide, ſome man vnawares might gather vp the parcelles of gold and ſiluer. For, although God at the firſt commaunded the gold and the ſiluer to be offered vnto him, yet would he not haue his ſanctuarie polluted with theſte.

Chap. 8.

AFTER, the Lorde ſaide vnto Ioſhua, Feare not, neither be thou faint hearted: take all the men of warre with thee, and ariſe, goe vp to Ai: behold, I haue giuen into thine hande the King of Ai, and his people, and his Citie, and his lande.

2 And thou ſhalt doe to Ai, and to the King thereof: as thou diddeſt to Iericho, & to the King thereof: neuertheleſſe, the ſpoile thereof, & the cattell thereof, ſhall ye take vnto you for a pray: thou ſhalt lie in waite againſt the Citie on the backeſide thereof.

3 Then Ioſhua aroſe, and all the men of warre to goe vp againſt Ai: and Ioſhua choſe out thirtie thouſande ſtrong men, *and* valiant, and ſent them away by night.

4 And he commaunded them, ſaying, Beholde, ye ſhall lie in waite againſt the Citie on the backeſide of the Citie: goe not verie farre from the Citie, but be ye all in a readineſſe.

5 And

5 And I, and all the people that are with me, will approche vnto the Citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of the citie: for they will say, They flee before vs, as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and destroy the citie: for the Lord your God will deliuer it into your hand.

8 And when ye haue taken the citie, ye shall set it on fire: according to the commaundement of the Lord shall ye doe: beholde, I haue charged you.

9 Iosh̃ua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the West side of Ai: but Iosh̃ua lodged that night among the people.

10 And Iosh̃ua rose vp earely in the morning, and numbered the people: and he, and the Elders of Israel, went vp before the people *against* Ai.

11 Also all the men of warre that were with him went vp, and drewe neere, and came against the citie, & pitched on the North-side of Ai: and there was a vallie betweene them and Ai:

12 And he tooke about fiue thousand men, and set them to lie in waite betweene Beth-el and Ai, on the West side of the citie.

13 And the people set all the host that was on the North side against the citie, and the liers in waite on the West, against the citie: and Iosh̃ua went the same night into the middest of the vallie.

14 And when the King of Ai sawe it, then the men of the citie hasted and rose vp earely, and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knewe not that *any* lay in waite against him on the back-side of the citie.

15 Then Iosh̃ua and all Israel, *as beaten* before them, fled by the way of the wilderneſſe.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Iosh̃ua, and were drawen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went

went not out after Iſrael: and they left the citie open, and purſued after Iſrael.

18 Then the Lord ſaid vnto Ioſhua, Stretch out the ſpeare that is in thine hand toward Ai, for I will geue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

19 And they that lay in wayte, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, & they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And the men of Ai looked behinde them, and ſawe it: for loe, the ſmoke of the citie aſcended vp to heauen, and they had no power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the purſuers.

21 When Ioſhua and all Iſrael ſawe that they that lay in wayte, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe, and ſlue the men of Ai.

22 Alſo the other iſſued out of the citie againſt them: ſo were they in the middeſt of Iſrael, theſe *being* on the one ſide, and the reſt on the other ſide: and they ſlue them, ſo that they let none of them remaine nor eſcape.

23 And the King of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an end of ſlaying all the inhabitants of Ai in the field, *that is*, in the wilderneſſe, where they chaſed them, and when they were all fallen on the edge of the ſword, vntill they were conſumed, all the Iſraelites returned vnto Ai, and ſmote it with the edge of the ſworde.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hand backe againe, which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 Only the cattell and the ſpoile of this citie, Iſrael tooke for a pray vnto them ſelues, according vnto the worde of the Lorde, which he commanded Ioſhua.

28 And Ioſhua burnt Ai, and made it an heape for euer, *and a* wilderneſſe vnto this day.

29 And

29 And the King of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commanded that they should take his carcase down from the tree, and cast it at the entring of the gate of the citie, and lay thereon a great heape of stones, *that remaineth* vntill this day.

1 And the Lorde said, &c.) It was to great purpose to encourage Iosue & the people a fresh, that they might cheerefully addresse themselues to assault the citie of Hai, from which with some losse, & greater shame, they were repulsed. God therefore, that they might take vpon them this enterprise without feare, promiseth that he will deliuer the citie vnto them. For the same reason and purpose, he commaundeth them to fight by policie, rather than with open force, to traine out their enimies, and to lay a stale for them to entrap them vnwares. For it had bene an easie matter, that a fewe thousandes should be ouerthrown, with an infinite multitude, if they had set open the citie soudenly & at all aduentures. But because we heard before, that all their heartes were mealted, God prouided for their infirmitie, to lay no more charge vpon them, than they might well beare, vntill they were recouered from that ouermuch feare, and waxed more couragious to execute his commaundementes. It is true, that he vsed at this time their diligence, partly that they should not alwayes gape for miracles, and so become slouthfull, partly that in diuerse & vnlike kinds of his working, they might alwayes acknowledge the same power. But this speciall reason is not to be omitted, because they were not yet recouered out of their feare, they could scarse be drawne to an open battell: except the policie of entrapping their enimies had bene added for a succour. Although the promise hath the first place: Feare not, because I haue deliuered it into thy handes: which although by the worde, it seemeth to be directed to Iosue, yet doth it perteine to all the people indifferently: because it was most necessarie, that they should all and euerie one be deliuered out of doubtfulnesse, and furnished with newe confidence. And whereas he commaundeth the citie to be burned, as Iericho was: he seemeth to graunt that vnto the greefe of the people, that the remembrance of the dishonour they receiued, might be abolished with this reuengement: but that they may take the iourney in hand more willingly, he leaueth the spoyle vnto them, as a reward of their victorie.

13 Iosue arose,&c.)It is not like,that all the hoast was brought out of the campe,but that an armie was made out of the multitude, which was most accustomed to the warres. And hereof it appeareth, that it was a great armie,that he sendeth away fiue thousand to lie in wayte. For although it seemeth in the beginning, that fiue and thirtie thousand are reckoned, yet it is manifest by the context, that the number was not all so great. But rather I coniecture, that he ledde thirtie thousand himselfe,which should fight openly: and that fiue thousand were set apart by themselues, which shoulde lie in wayte. That Iosue doth speedily execute that charge that was geuen him, and taketh his iourney in the morning: by this great hasting is expressed, howe effectually the promise of God did worke in them. For if all their mindes had not bene deliuered from feare, he should neuer haue founde them so redie to obey. But it seemeth, that he doth not wisely sende from him so great a multitude, which by priuie wayes,should come to the place meete for the lying in wayte. For although they went quietly in neuer so good aray, yet with the onely mouing of their feete, they must needes make a great noise. Now if any man will say,that no man mette them,because all the inhabitantes of the countrie,were fled out of the feeldes into the citie: it is tolde soone after,that before the Israelites came neere the citie, that their comming was knowne vnto the King of Hai:which scarse coulde haue bene done without espialles. Now, to graunt that no man mette them in the feeldes: yet it was harde to passe by, and in the night to set the ambushment in a conuenient place, and that they should there stay, but that they should bewray themselues by some token or other. As touching the purpose of Iosue,although he sawe right well,that the turne might haue bene serued with a lesse companie,yet it seemeth that he was constreined through the late trembling of the people,to beware that he attempted nothing with daunger. For if a small crewe had bene sent from the hoast,perhaps they woulde haue refused the charge, by which they were driuen into so great and manifest daunger. In the meane time, God dealeth more than mercifully with his people,when he deliuereth their enimies so easily to be vanquished. But his maruellous fauour herein doth especially appeare,in that he so blindeth them al,that none of them could suspect the traine that was made for them. And I doubt not, but where it is said, that they knewe not, but the writer of the historie doth

doth commende a rare and vnwoonted benefite of God: that he protected as it were with the ſhadowe of his hand, firſt thirtie thouſand which Ioſue ledde, and then the other fiue thouſand, that none of their enimies eſpied them. Nowe, when fiue thouſand are mentioned, I doe not ſo expounde it, as though Ioſue ſent a newe ambuſhment to lie in waite, as though the multitude which was alredie too great, had not bene ſufficient: but onely he ſheweth now, howe he ordered the thirtie fiue thouſand which he armed. For to what purpoſe ſhould ſo great a multitude haue ſo ſmall an aide? Nowe the ſame place is here noted, which before was appointed, where they were commanded to ſtaie, which would not agree vnto two ambuſhmentes.

15 And Ioſhue, &c.) This was another practiſe, that while they feigned to runne away, they drew their enimies a great way off, that they ſhould haue no refuge into the citie afterward, becauſe it was ſet on fire, before they ſuſpected that any euill was to be feared behinde them. For while the king of Hai purſueth the Iſraelites as vanquiſhed, that part of the armie, which laie in ſecrete towardes Bethel, had time enough to take the citie, that the Citizens might know that they were vndone when it was too late to remedie it. For when they were driuen backe before, and many of them ſlaine, after they ſawe their citie on fire, they were driuen to vtter deſpaire, and ſo incloſed, that none could eſcape. That ſome men make a queſtion in this place, Whether it be lawfull to oppreſſe our enimies with craft and ſubtiltie, it proceedeth from groſſe ignorance. For it is certaine, that warres are maintained, not onely with hand ſtrokes: but they are counted the beſt Captaines, which can doe more by arte and policie then by force: and he that by long practiſe is made ſubtile and craftie, is the beſt ſouldiour. Therefore, if the warre be lawfull, there is no doubt, but we may vſe the accuſtomed artes of victorie: ſo that either when truce is taken, or any other way, we breake not our faith and promiſe.

17 And there remained not, &c.) By the context it will appeare, that ſome were taken in the Citie, and ſlaine: and therefore we muſt not vnderſtande, that all, without exception, did iſſue out of the citie, as though olde men, and women, and children alſo came abroade into the feeldes: but the ſenſe is, that no gariſon was lefte to keepe the Citie. The ſame he pronounceth of Bethel, whereupon we may coniecture, that becauſe Bethel was a litle towne, they

warred not vnder their owne standard. Hereof it was, that because they were not able to defend their Citie, they forsooke it, & offered all their strength to the king of Hai, to whom perhaps they were tributaries. But whether they went vnto the king of Hai, before the comming of the people of Israel, that they might meete wᵗ both their forces ioyned together, that is vncertaine: yet it is like, that because they were not able to resist of them selues, they came vpon agrement into Hai, which was a stronger & more populous Citie. Doubtlesse, they thought they could not otherwise be safe, except they were preserued vnder the shadow of the next citie, which farre excelled theirs.

13 And the Lorde saide, &c.) This place teacheth, that either by the great strength of the Citie, or by the boldenesse of the Citizens, or by trembling of the people of Israel, the victorie was made harder to attaine to: because God, by the lifting vp of the speare, promiseth that he would take the Citie himselfe. For in a matter that had bene without doubtfulnesse, the token had bene superfluous. Wherefore, it is like that their minds were carefull and doubtfull, when God, by the hand of Iosue, lifteth vp a standard of trust, that they should not faint. Although soone after an other ende is noted, where it is saide, that the ambushment by this meanes was stirred vp & ranne. So that, if that were the signe of riling vp, it will not agree, that the vanquishing power of God was shewed by the speare, which should take all doubtfulnesse from them. But because it is not expressed, that this was the cause why the souldiers that lay in waite came foorth, for that they sawe the speare, it may be, that they came foorth of their owne accorde, either because it was high time, or else because the crie and the noise admonished them, that then the battell was in fighting. And verily, it is not credible, that they could see the speare beeing so farre off: namely, because Iosue stayed in the vallie. Moreouer, if we say that the lifting vp of the speare, which serued for an other purpose, did profit them also to be more encouraged, therein is no absurditie at all. This ought to be certaine, that by the solemne token, they were assured of the happie successe of that battell: and secondly, that the purpose of Iosue was nothing else, but to encourage his souldiers by the commaundement of God. For it followeth at the length, that Iosue did not withdrawe his hande, before the citie, was taken, his enimies destroyed, and the warre finished. Whereby it appeareth, that in the middest of

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the conflict, he carried vp his speare as a signe of triumphe, that the Israelites should be in no doubt of the successe. For although he had them fight, and vse their weapons manfully: yet did he likewise declare, that they had alredy gotten the victorie. And although it doth somewhat darken the order of the storie, that one thing is twise repeated: yet the effect is manifest, that the children of Israel made as though they were afraid, when they retired. And that they beganne not to fight, before the Citizens of Hai were shut both from returning, and from defence of their citie: and that after the two armies beganne to fight, the other that lay in waite, arose and made such haste, that the flame of the citie being on fire, was seene, when their enimies turned their backes, whereby they might gather, that their citie was taken by the Israelites: but that the chiefest slaughter was made, when they that were in the citie came forth & met them, for then they were taken on both sides, that they could make no more delay, either by resisting or fleeing. Therfore being halfe dead through despaire, and brought into streightes, they were slaine on euery side. But where it is sayed, that no slaughter was made in the citie before they returned, which fained that they ranne away, I doe so take it, that they ioyned their forces and rushed in, that they might gather the spoile, and kill as many as yet remained. If any man obiect, that it was burnt while the battell was in fighting: I answere, that some parte was set on fire, that both the armies might knowe, that the Israelites had taken it, but not that it was consumed with fire, for they could not redily both gather the pray, and driue it away: yea carrie forth the vesselles and other houshold stuffe, in a moment of time: and it had bene vnreasonable, wilfully to destroy the spoile, which God had geuen them. We see therefore, that the first fire was not kindled, to destroy the whole citie, but that parte which was on fire, was a signe of taking the whole citie, although the Israelites entred, without any resistaunce, in at the gates standing wide open. And that is soone after confirmed, while the burning of the citie is ascribed vnto Iosue: not only because the citie was burnt vnder his conduct, but because he returning from the battell, caused it vtterly to be destroyed, as followeth immediatly, that he made it a heape and a perpetuall waste place.

25 And the number, &c.) The sense is not, that all they that were slaine were inhabitantes of Hai: but that whosoeuer dwelt there,

were slaine: so that not one man escaped. For we sawe before, that the Citizens of Bethel were ioyned with them: and there is no mention made afterward of that citie. Whereupon we may gather probably, that they forsooke their towne, which was not defensible, and gate them selues into a stronger place, which they thought might better be defended. The wordes therefore doe meane simply, that all they, which issued out of the citie, and which were found in the citie, were slaine euery man. Although, if any man will referre this number vnto the olde men, sicke men, children, and women, which were slaine within the walles, I will not striue with him. But if we consider that another litle towne was ioyned with the citie, which was not verie great nor populous of it self, it is more like, that they which were slaine in the feeld are comprehended also.

26 Ioshue withdrew not, &c.) Because by holding vp his speare, he gaue them a signe & token, as it were out of Heauen to hope well of the victorie: he ceased not to retaine their mindes, in the beholding thereof, vntil they had obteined the citie. By which continuance he shewed sufficiently, how farre off he was from ambition: that he shewed no token of vaine ostentation and boasting. For it was as much as if he renounced the office of a Captaine, and ascribed the whole praise of the victorie vnto God. How valiant a warrior he was, it appeareth by other places. And now he was redie enough to haue played the part of a good souldier, and that had bene more apt to get him glorie and renowme. But when his hand is as it were bound vnto his speare, he doth only exhort his souldiers, that they would looke to God alone, vnto whom he resigneth the successe of the battell. Neuertheless, he preuaileth more by standing so, still: than if he had ouerthrowne great heapes of the enimies on euery side, and this rest of his, was more commendable, than any agilitie that could bee.

29 The King of Ai, &c.) Although it seemeth he was more sharpe and seuere, against the King of Hai, to satisfie the hatred of the people: yet I doubt not but his purpose was faithfully to execute the iudgement of GOD. Conquerours are wont to spare the liues of such Kinges as they haue taken, because their dignitie seemeth to drawe with it some reuerence: but among those nations the state & condition of the Kinges was otherwise, in whome God would especially declare, how much he detested their wickednesse, whome

whome he had so long borne withall. For seeing they were all appointed to destruction, the vengeaunce of God did iustly appeare sharpe and seuere, in the heades themselues, from whom the cause of destruction proceeded against the residue. Adde herevnto, that this shamefull death executed vppon the Kinges, made the rascall people more reprochfull, lest the people through follie and vnseasonable pitie should haue bene slacked in destroying of them. And God of purpose deliuered the King aliue into the handes of Iosue, that his punishment might be made the more notable, and serue better for the example. If he had bene slaine at all aduentures in the brunt of the battell, he had bene exempt from this peculiar ignominie and shame. Now doeth God also doe execution vpon his carcase after his death, yea after he was hanged, his bodie was cast at the gate of the citie, where he vsed to sit in his throne, and to exercise iudgementes. And a monument is set vp to continue the reproch vnto the posteritie. Yet mention is made of his buriall: that we may knowe, that nothing was done vpon a furious rage, because Iosue did diligently obserue that which is commanded in the lawe by Moses: namely, that such as were hanged on the gallowes, should be taken downe before the setting of the sunne, because it is an abhominable sight. And surely, as it is a point of humanitie to lay vp the dead bodies vnder the earth: so is it a barbarous crueltie to cast them forth, to be torne in peeces of the wilde beastes and foules. Therefore, that the people should not be accustomed to barbarousnesse, God permitted them to hang vp malefactours in such sort, as they should not suffer them to hang longer then one day vnburied. And that the people might geue better heede to their dutie in this behalfe, which otherwise they would haue neglected: Moses pronounceth, that euery one that hangeth vpon the tree is accursed: as if he should say, that the lande is defiled with that kinde of death, except the offence be immediately taken away. *Deut. 21. 23.*

30 Then Ioshue built an altar vnto the Lord God of Israel, in Mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the boke of the Law of Moses. an altar of whole stone, ouer which no man had lift an yron: & they offered thereon burnt offerings vnto the Lord, and sacri-

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ficed peace offeringes.

32 Also he wrote there vppon the stones, a reherſall of the Lawe of Moſes, which he wrote in the preſence of the children of Israel.

33 And all Israel, and their elders, and officers, and their Iudges, stoode on this side of the Arke, and on that side, before the Prieſtes of the Leuites, which bare the Arke of the couenant of the Lord, as well the straunger, as he that is borne in the countrie: halfe of them were ouer against mount Getrizim, and halfe of them ouer against mount Ebal, as Moſes the ſeruant of the Lord had commaunded before, that they ſhould bleſſe the people of Israel.

34 Then afterwarde he read all the wordes of the Lawe, the bleſsings and curſſings, according to all that is written in the booke of the Lawe.

35 There was not a worde of all that Moſes had commaunded which Ioſhua read not before all the congregation of Israel, as well before the women and the children, as the ſtraunger that was conuerſant among them.

30 Then Ioſhue builded, &c.) This first extraordinarie ſacrifice, God would haue to be offered vnto him in the land of Chanaan: whereby the thankefulneſſe of the people might be teſtified, and the land might beginne to be conſecrated with a ſolemne ceremonie. For before this time they could not doe it freely, and in their owne ground, vntill they had obtained ſome voide region. There were two things, which God commanded at one time: that they ſhould ſet vp an altar in Mounte Ebal: and ſecondarily, that they ſhould ſette vp two ſtones, and plaſter them with plaſter, in whiche they might write the lawe, that euery one which paſſed by, might read it plainly. Now we read that both was faithfully performed. The third precept was rehearſing the bleſſinges and curſſinges, which Ioſue did likewiſe execute, with no leſſe diligence. Now, to beginne with the altar, it is ſaide, that it was made according to the commaundement of God, of vnhewen ſtones: for whole ſtones, ouer which no yron hath bene lifted, are called rough & vnwroughte ſtones. This is eſpecially preſcribed of the altar, whereof mention is nowe made, Deut. 27. But the ſame lawe was geuen before generally of

Deut. 27. 2. 3. 4.

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all other altars of stone. The reason why, is in vaine of the interpreters drawne out of an Allegorie: that the hand and diligence of many is forbidden, because that as soone as we bring forth our owne inuentions, the worship of God is defiled. Which is in deede truly and skilfully spoken, but out of place, because the purpose of God was none other, but to forbid altars of continuance and perpetuitie. For we knowe, that this was the lawe of right sacrificing, that they should haue but one altar common to them all, both to nourishe consent among them, and also to preuent all corruptions, that no strange superstition might creepe in amongst them. Finally, that the religion might remaine one and simple: for by varietie of altars, they might easily haue fallen to discord. So the people should haue bene drawen into sectes, and true godlinesse bene rent in peeces. Now to choose a place for Gods worship, was not in the peoples authoritie: for God doeth alwayes in the bookes of Moses reserue that to him selfe. Therefore, hee restraineth the exercises of godlinesse vnto that place, where he should put the memorie of his name. But because the will of God herein was not immediately reuealed, nor the place appointed, yet that his worship might not be intermitted, it was permitted to set vp an altar where the Ark remained, but either of an heape of vnwrought stones, or of turfes, that it might serue only for a short time. Let the readers note, that the people had their choice to make it either of rough stones, that the fashion of it should procure no reuerence vnto it: or else of earth, which would fall away of it selfe. Finally, it serued to the commendation of the perpetuall altar, after God had chosen the mount Sion. Wherefore it is said in the Psalme, I reioyced because our feete shall stand in thy gates O Ierusalem. The word which other haue translated Peace offerings, I call, & not without cause, Sacrifices of prosperitie: because they were offered either to desire happie successe, or to giue thanks, and the Hebrew word doeth well agree, as the readers shall finde more fully in the bookes of Moses. *Psal. 122. 1. 2.*

32 Also he wrote on the stones, &c. There was another respect of the stones, which are here spoken of, in which God would haue a perpetuall monument of his law to remaine: that the pure religion as it were inclosed by them might be defended from the superstitions of Egypt. Therefore they were plastered with white Lime, that they might be better seene, and that the writing might be read more distinctly.

tinctly. And I do willingly agree to their opinion, which by the law repeated, do vnderstand a copie written out: although it seemeth not credible vnto me, that the whole booke of the lawe was there written: for no stones, were they neuer so great, would be able to contein so large a writing. Wherfore in the name of the lawe I suppose that the summe and short preceptes are noted. Whereby straungers also which entered into the land, might openly knowe, what God was there worshipped: and all excuse of error and ignorance was taken away, while the lawe was not hidden in a booke, but set abrode before the eyes of all men. Finally, although the Priestes had bene dumbe, yet the stones themselues did speake openly.

33 And all Israel, &c. The thirde token of obedience was, that Iosue placed all the tribes of Israel in mount Garizim, and mount Ebal, that halfe stoode on the one hill, and halfe on the other hill. For so they were placed, that sixe tribes stoode on mount Ebal, and the other sixe stoode ouer against them, on the mount Garizim. And the Leuites with the Arke of couenant stoode in the middest betwene them, that God might be compassed on eche side with his people. And it is said, that Iosue stood forth first of all, to blesse the people: namely, because it was the purpose of God to allure the people vnto himselfe sweetely and with amiable gentlenesse. For although Moses, to reproue the stubbornes of the people, doth only reherse the curses: yet it is certaine, they were but accidentall: for this was the right order, that blessings should rather bend them to obedience, which of themselues were disobedient. But when so generall inuitation and allurement did nothing profit, the curses were added for a newe helpe and remedie. God had promised a liberall reward to his seruantes that were obedient to the Lawe. Againe, he terrified the transgressoures, by setting forth the curses. Now are they euery one compelled to subscribe to his iudgementes, while vnto euery sentence they answeare, Amen. For by this meanes they doe not only heare that they are condemned by the mouth of God, but as if they were Preachers sent from him, they pronounce what punishment is due vnto themselues. The like proclamation was made in the plaine of Moab, beyond Iordane. But nowe they are more streightly bound, and doe acknowledge vppon what condition they shall dwell in the land of Chanaan. And this charge was not a little increased, in that the young children were also taken to them for witnesses.

Chap.

Chap. 9.



ND when all the Kings that were beyond Iordan, in the mountaines, and in the vallies, and by all the coastes of the great Sea, ouer against Lebanon, (*as* the Hittites, & the Amorites, the Chanaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Ioshue, and against Israel, with one accorde.

3 But the inhabitantes of Gibeon hearde, what Ioshue had done vnto Iericho, and to Ai,

4 And therefore they wrought craftily: for they went, and feigned themselues Embassadours, and tooke old sackes vpon their asses, and olde bottels for wine both rent, and bound vp,

5 And olde shooes and clouted vpon their feete: also the rayment vpon them *was* olde, and all their prouision of bread was dried and mouled.

6 So they came vnto Ioshue into the host to Gilgal, and saide vnto him, and vnto the men of Israel, We be come from a farre countrie: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuites, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they saide vnto Ioshue, Wee are thy seruantes. Then Ioshue said vnto them, Who are yee? And whence come ye?

9 And they answered him, From a verie farre countrie thy seruantes are come, for the name of the Lord thy God: for wee haue hearde his fame, and all that he hathe done in Aegypt,

10 And all that he hath done to the two Kinges of the Amorites that were beyond Iordan, to Sihon King of Heshbon, and to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our countrie, spake to vs, saying, Take victuals with you for the iourney, &

goe to meete them, and say vnto them, Wee are your seruantes, now therefore make you a league with vs.

12 This our bread we tooke it hot with vs for victuals out of our houses, the day we departed to come vnto you: but nowe beholde, it is dried, and it is mouled.

13 Also these bottels of wine, which we filled, were newe, and loe, they be rent, and these our garments, and our shooes are old, by reason of the exceeding great iourney.

14 And the men accepted their tale, concerning their victuals, and counseled not with the mouth of the Lord.

15 So Ioshue made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the congregation sware vnto them.

1 When all the Kings, &c.) Seeing these Kings were not ignorant from the beginning of the peoples comming, it is certaine, that their mindes were made dronke from aboue with securitie, or rather slouthfulnes, that they did not at the first make a league, & ioyne to gether to come foorth against them. For it was a point of extreme blockishnesse, to take no care of thēselues before they were violently drawen out of their drousinesse, by the ouerthrowe of two cities. For because it was a common warre, it was a kinde of voluntarie yeelding, to send no aide to their neighboures against their enimies, yea to haue no armie in a readinesse that might violently set vpon them for their defence. But by this meanes God fauoured the infirmitie of his people, vnto whom the strength of so many nations being ioyned in one, would haue bene very terrible. Wherefore it is certain, that by their slouth and dulnesse, the Israelits were made more valiant. For they had time geuen them to gather their forces together, & they that would haue ben troubled with the very name of their enimies, prepare themselues at leasure to be redy to receiue them when they came. So although the reprobate doe vse all meanes to destroy the church: yet God, to take away from them all power of annoying, doeth scatter and ouerthrowe their counsels: yea doeth cut off their courage. On the other side their furious boldnesse bewrayeth it selfe, that they are not moued with so manifest a miracle, but they will still set themselues like fearce and mad beasts, against the inuincible power of God. The report of the taking of Iericho was brought vnto them.

them. But how was it taken? By policie or labour of men? By assault, or by artillerie was it ouerthrown? Nay, the walls fell downe alone. With what confidence then do they conspire to make warre against heauen?

3 But the inhabitantes of Gibeon, &c.) Only the inhabitants of Gibeon refuse the purpose of warre, and applie their mindes to subtiltie, that vnder pretence of dwelling farre off, they might obtein peace. Now was this an odious matter among their neighbours to attempt: for it was a kinde of departing from them, to diminish the force of their confederates, and so to set open the gates to the Israelites. And although the foolish credulitie and light beleefe of Iosue, and the rulers was worthie of reprehension, in that they would so vnaduisedly make a couenant, before they knewe the matter: yet God, which is wont to bring light out of darkenesse, turned it into their benefite: for that hereby releefe was giuen them, that the Israelites might rest in a quiet soyle. Surely, the Gibeonites did well and wisely determine, that it was better for them to suffer any thing, rather then by resisting in vaine, to prouoke God any more against them. But to circumuent those men by fraude and vnlawfull crafte, whose fauour they humbly desired, it was no lesse vnreasonable and ridiculous, then against reason and equitie: for how could that league be stedfast which was grounded vpon nothing but grosse deceiptfulnesse. For they feigne that they were straungers that came from a farre countrie. Therefore Iosue maketh a couenant with counterfeit or imagined men, and the league hath no holde, but according to their wordes. So the crafte, by which they sought to thrust in themselues, ought to haue profited thē nothing. But as there was greater integritie and sinceritie among men in those dayes: so they thought it enough, to get an othe by deceiptfulnesse: which they were sure the people of Israel would neuer breake. Where it is saide, that they also dealt craftely, some referre it amisse to that stratagem or policie of warre, which Iosue vsed in deceiuing the Citizenes of Hai: and no lesse vnskilfully doe some drawe it vnto the time of Iacob, whose sonnes Leuie and Simeon by fraud oppressed the Sichemits. But rather it is an opposition betweene the warlike preparation of the Kinges, and the craftie subtiltie by which they did sette vppon Iosue. Therefore, after it was said, that the rest conspired to come to open fight: there followeth the craft of the Gibeo- *Gen. 34.*

nites: and therefore the sense is, that Iosue had to doe, not only with professed enimies, which gathered themselues to fight: but also with the craftie dissimulation of one nation. Yet it may be enquired, why they tooke such paines in a matter nothing necessarie. For wee shall see in another place, that the Israelites were commaunded to offer peace to all men, that vpō their refusall they might proclame iust and lawful warre against them. But because it was commonly reported, that they sought a dwelling place in the land of Chanaan, which they coulde not obteine, except they chased away the inhabitants, the Gibeonites persuade themselus, that they might not otherwise be moued to compassion, except they deceiued by subtiltie, because they thought that wittingly & willingly they would neuer haue suffred the land which they inuaded to be possessed of other. Yea, because the commandement was knowne, that they should destroy them all, this necessitie compelled them to subtiltie, because all hope of health was taken from them. And by this reason soone after they desire pardon for their subtiltie, whereunto they were driuen by necessitie. Yet here ariseth a question: because the Israelites doe obiect again, that it was not lawfull for thē to make any couenant with the nations of Chanaan, but that they must destroy them all. Indeed these two thinges doe not agree: that they shoulde exhorte them to peelde, and yet not receiue them which humbly and willingly did peelde. But although God would keepe the law of armes, according to the vsuall manner and custome, & that peace should be offered on that condition, that they would geue place: yet he ment only to trie the minds of those nations, that by their own obstinacie they should be cause of their own destruction: & the people of Israel were charged vtterly to destroy thē: wherevpon this iudgement is taken, that they which dwelt in the land of Chanaan, might not be borne withall, with whome it was not lawfull to make any couenant. And afterward, both these matters are plainely expressed: namely, that they did all obstinately make warre, because that the iudgement of God was, that their hearts should be hardened, that they might perish. Wherevpō we may gather, that they could not be saued, which were appointed to die. If any man obiect, that the Gibeonites which willingly desired peace, were therefore accepted: I answere, that the Israelites doe not consider at this time, that solemne ceremonie, which tooke no effect: but tooke holde of the onely

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promise, with the commaundement of God: whereby it commeth to passe, that they leaue no hope at all vnto them: because they were simply and precisely commanded to kill them euery one, to purge the land, and to dwell in their places whome they had slaine.

6 So they came, &c.) I said before, that by good right this league was in vaine, and to no purpose. For what doe they winne, if they obteine their desire, but that they should bee in safetie, if they came out of a farre distant region of the world? And the oftener they doe repeate the same lie, the more they doe abbrogate the couenant procured by deceipt, because the league is not conceiued, but in these words, That the Israelites doe not molest a straunge & farre distant people, especially, when the Israelites doe by name exclude all the inhabitantes of the land of Chanaan. Therefore they should haue gained no reward by their subtiltie. Neither doth it any thing helpe them, that they doe deceiue the minde of Iosue, with a false pretence of the name of God. For they pretende, that they were come in the name of God: as though they professed, that they gaue glorie to God, and euen to the God of Israel: in which wordes is contained a refusall of those superstitions, vnto which they were accustomed. For if it were true, that they were moued to come by the fame of those miracles, which were shewed in Egypt, they ascribe the highest power to the God of Israel, though vnknowen to them.

14 So the men tooke, &c.) They be vaine collections of them, which thinke they tasted of the bread, to feele whether it were mouldie with oldnesse: or that they did confirme their league with a feast: whereas in my iudgement, rather their too much credulitie is reproued, that they did lightly beleeue such a feigned tale, and that while they looke only to the bread, they did not consider, that this feigned deuise was without colour of trueth. And surely, if their senses had not bene dulled, they might easily haue found manie thinges to disproue the Gibeonites. But because the quickest sight is sometimes deceiued with a vaine shewe, their error is more sharpely reproued, that they enquired not what was the pleasure of God. The remedie was at hande, if they had attempted nothing without the oracle of God. And the matter was of such weight, as they ought to haue diligently enquired of it. Wherefore, it was a signe of grosse negligence, when the Priest was at hand, which by Vrim and Thumim might haue enquired an answere of God, to decree vnadui[illegible]dly of

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so doubtfull a matter: as though they had had no counsell to direct them. Wherefore, their rashnesse was the lesse excusable, which was ioyned with such manifest neglect of the grace of God.

16 But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the thirde day, and their cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriathearim.

18 And the children of Israel slewe them not, because the Princes of the Congregation had sworne vnto them, by the Lorde God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sworne vnto them by the Lord God of Israel: now therefore we may not touche them.

20 *But* this we will doe to them, and let them liue, lest the wrath be vppon vs, because of the othe which we sware vnto them.

21 And the Princes saide vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Ioshue then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are verie farre from you, when ye dwell among vs?

23 Nowe therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshue, and said, Because it was tolde thy seruantes, that the Lorde thy God had commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight: therefore we were exceeding sore afraide for our liues, at the presence of you, and haue done this thing:

25 And beholde nowe we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand

hand of the children of Iſrael, that they ſlewe them not.

27 And Ioſhue appointed them that ſame daye *to be* hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord vnto this day, in the place which he ſhould chooſe.

16 And after three dayes, &c. That within three dayes after, the erroꝛ being eſpied, their lightneſſe was repꝛoued, the ſpeedie puniſhment ought to haue ſtricken them with moꝛe repꝛoch and ſhame. Foꝛ ſo it was knowen, that thꝛough to much negligence, they were moꝛe than ſhamefully deceiued, becauſe they would not ſtaie to enquire of a matter that was almoſt befoꝛe their eyes. That they take their iourney peaceably in that countrie, that they enter ſafely into the cities, and find victualles at will, that pꝛoceedeth of the fatherlie mercifulneſſe of God, which doeth not only pardon their offence, but alſo turneth into good, that which of right ſhould haue bene hurtfull vnto them. And here is declared, that the childꝛen of Iſrael doe not exerciſe any hoſtilitie in that countrie, becauſe the immunitie that was pꝛomiſed to the Gibeonites, was confirmed with an othe. Now it is firſt demanded, Whether the Iſraelits were bound by any religion, whoſe purpoſe was nothing leſſe, than to bind their faith to ſuch deceiuers? Then ariſeth an other queſtion, Whether it were not in the peoples authoꝛitie, to bꝛeake that which the Capteines had fooliſhly and lewdly pꝛomiſed? As touching the generall ſentence, the religion of an othe ought to be ſo holy amongeſt vs, that vnder pꝛetence of erroꝛ we departe not from thoſe couenantes, euen in which we haue bene deceiued: ſeeing the holy name of God is moꝛe pꝛetious than all the riches of the woꝛld. Theꝛefoꝛe, though a man haue ſwoꝛne vnaduiſedly, no loſſe oꝛ hinderance ought to bꝛeake his pꝛomiſe. And I doubt not but in this ſenſe, Dauid ſaith, that the true woꝛſhippers of God, if they ſweare to their hinderance, do not chaunge it. Foꝛ they will rather ſuffer loſſe, than by bꝛeaking their pꝛomiſe bꝛing the name of God in contempte. Wheꝛefoꝛe I determine, if only our pꝛiuate commoditie be to be conſidered, whatſoeuer we haue pꝛomiſed by othe, is to be peꝛfoꝛmed. And by the woꝛdes it appeareth, that the Iſraelites were afraid to bꝛing the name of their God in repꝛoch among the nations of Chanaan. Foꝛ I vnderſtand, that it is ſaide foꝛ vehemence ſake: that they ſware by *Pſal.15.4.*

the God of Israel. But there was a speciall reason, which made it free, for the Israelites not to abide by that deceiptfull couenant: because they had not only departed from their owne right, but also they had gone from the commandement of God, which it was not lawfull to touch in the smallest point. It was not in their power, either to spare them that are vanquished, or else to make any couenantes of geuing ouer and yeelding. But nowe they indent, as though the matter were in their owne handes. We see therefore, howe they haue twise dishonored the name of God, while vnder pretence of an othe, they doe obstinately defend that, which they had foolishly promised. But whereas the common people doe yeelde so much to their Capteines, in that they hold their hands from the Gibeonits, therein appeareth the honest simplicitie of that age. For it had bene an easie matter to illude them, that the whole people was not bound, by the decree of a few men: like as once the Romanes refused the peace called Caudina, vnto which only the Consuls and Lieutenantes and Tribunes had sworne, without the commaundement of the Senate, & the people. Therefore, that rude simplicitie was more commendable, in which appeareth more reuerence and religion, than too curious and neere sifting of matters, in which the greatest parte of men at this day doe please themselues, and greatly delight. And although the people take it heauily, that the Capteines haue taken vppon them more than was meete they shoulde, yet it was a token of modestie, that the people proceeded no further, than murmuring and grudging.

20 This will we doe, &c.) Although they graunt the Gibeonits their life, according to the couenant: yet they doe not confirme the league, but touching the one halfe thereof. For whereas they should haue performed vnto the Gibeonites, perfect safetie, they take from them their libertie, which was deerer than their life it selfe. Wherevpon we gather, that Iosue with the rest, as in a doubtfull and vncertaine matter, deuised this meane way, that the othe should not bee altogether in vaine. The cheefe reason indeed of this deuise, was to appease the multitude: yet because they were highly displeased, that the Gibeonites had so deceiued them, they punished their craftie dealing, lest if they had escaped without any reuenge, the scornfull reproch might haue bene increased. And this was an harde condition, not only to be bound to slauish labor, but also to be drawne from

their

their houſes, to leade a wandering and an vncerteine life. Therefore they are appointed to be cleauers of woode, and drawers of water for the hoſt, which was an office no leſſe baſe, than painefull. But this is an increaſe of the ſlauerie, that they muſt cleaue woode, and drawe water, whereſoeuer it ſhall pleaſe God to place the Arke.

22 Ioſue called, &c.) Becauſe he was to pronounce a ſharpe and heauie ſentence againſt them: he telleth them before, that he decreeth nothing vniuſtly, becauſe it was nothing conuenient, that they ſhould take any aduantage of their owne craft and deceiptfulneſſe. Therefore he rebuketh them, that they ſought by making a lie to auoyde the daunger: and afterward pronounceth, that they were accurſed: by which worde I vnderſtande, that the fault of their bondage is laied vpon them ſelues: that they ſuſtetned no harder puniſhment, than they deſerued by their fraude and ſubtiltie: as if he ſaide, The mater of that cõdemnation which he pronounceth, was in them ſelues. It is ſharpe in deede, that no ende is appointed to their labours, whereunto they were made thrall, and ſo the wordes doe ſounde: There ſhall neuer faile to be ſeruantes of you. But yet he affirmeth they ſhall haue no wrong, becauſe they were accurſed through their owne fault. As for them, they excuſe their fault as much as they canne by neceſſitie, and yet they refuſe not the puniſhment, which they acknowlege they haue iuſtly deſerued. It may be they were ſo ouercome with feare, that they refuſed nothing, or elſe that without flatterie they did humbly and quietly ſubmitte themſelues to ſuch conditions, as were laied vpon them. For what ſhoulde they haue preuailed by contending or ſtriuing? Becauſe their conſcience did accuſe them, and they were not able to defend their offence: I doubt not but that they thought they were very gently deale withall, that their life was preſerued.

Chap. 10.



OW when Adoni-zedek King of Hieruſalem had heard howe Ioſhue had taken Ai and had deſtroied it: (*for* as he had done to Iericho and to the King thereof, ſo he had done to Ai and to the King thereof:) and howe the inhabitantes of Gibeon had made peace with Iſrael, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater than Ai, and all the men thereof *were* mightie.

3 Wherefore Adoni-zedek King of Hieruſalem ſent vnto Hoham King of Hebron, and vnto Piram King of Iarmuth, and vnto Iapia King of Lachiſh, and vnto Debir King of Eglon, ſaying,

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhue, and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the King of Hieruſalem, the King of Hebron, the King of Iarmuth, the King of Lachiſh, *and* the King of Eglon, gathered them ſelues together, and went vp, they with all their hoſtes, and beſieged Gibeon, and made warre againſt it.

6 And the men of Gibeon ſent vnto Ioſhue, *euen* to the hoſte to Gilgal, ſaying, Withdrawe not thine hand from thy ſeruants, come vp to vs quickely, and ſaue vs, and helpe vs: for all the Kings of the Amorites, which dwell in the mountaines, are gathered together againſt vs.

7 So Ioſhue aſcended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 And the Lorde ſaide vnto Ioſhue, Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhue therefore came vnto them ſoudenly: *for* he went vp from

from Gilgal all the night.

10 And the Lorde diſcomfited them before Iſrael, and ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horon, and ſmote them to Azekah, and to Makkedah.

11 And as they fled from before Iſrael, *and* were in the going downe to Beth-horon, the Lorde caſt downe great ſtones from heauen vpon them, vntill Azekah, and they dyed: *they were* more that died with the haileſtones, than they whome the children of Iſrael ſlewe with the ſworde.

12 Then ſpake Ioſhue to the Lorde, in the day when the Lord gaue the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sunne, ſtaie thou in Gibeon, & thou Moone, in the vallie of Aialon.

13 And the Sunne abode, and the Moone ſtoode ſtill, vntill the people auenged them ſelues vppon their enimies: (Is not this written in the booke of Iaſher?) So the Sunne abode in the middeſt of the heauen, and haſted not to go downe for a whole day.

14 And there was no day like that, before it, nor after it, that the Lorde heard the voice of a man: for the Lorde fought for Iſrael.

1 When Adoni-zedek, &c.) That which he touched before briefly, he doeth nowe proſecute more at large, of the confederation of the Kinges, which dwelled both in the mountaines, and in the plaine. For when he had ſaid, that they were at the length ſtriken with feare, to take in hande the warre in common: he breaketh off the ſpeech, and paſſeth ſtreight to the Gibeonites. And that which he ſpake of the Kinges in generall, now he referreth vnto the perſon of one King: not that Adoni-zedek only was afraied: but becauſe he ſtirred vp all the reſt, and was Generall captaine, and cheefe gouernor of the warre againſt the Iſraelites. And that is ſufficiently expreſſed by the plurall number of the Verbe: When Adoni-zedek hearde, they were exceedingly afraid: whereby it appeareth, that they were all of one minde: but becauſe in this feare, the reſt were ſlacke, this man which was greateſt in authoritie, and neereſt the danger, called foure other vnto the warres with him. Therefore, in

the beginning of the Chapter is repeated, howe the fiue Kinges ioyned in league, to fight against the Israelites, to preuent the daunger that was equall to them all. But because the Gibeonites, in the meane time, had yelded them selues, they turned their force first against them, both that by taking punishment of them, as Traitors of their contrie, they might make them an example to all their neighbours: and also that by conquering them, they might strike a terror into their enimies, and encorage their owne souldiers with greater boldnesse. Therefore, they determine to set vppon the Gibeonites, which had made a breach by their embassage to make an open entrie to the Israelites. And this was indeed an honest pretence of warre, to be reuenged of their cowardlinesse, which had rather to reach their hand to straungers that wasted all things, than faithfully to defend their neighbours. But the Gibeonites had nowe tried by experience, howe vnprofitable their craftie deuise was, except they had bene saued by the mercie of the Israelites. In the meane time, God suffered them to be in daunger, that being twise deliuered, they might more willingly and quietly submit them selues vnto the yoke of bondage.

6 So the men of Gibeon, &c.) The order of the storie is peruerted: for surely the Gibeonites did not stay till they were besieged, but when they sawe the armie to be gathered, & made in a redinesse. And there is no doubt, but they should beare off the first brunt themselues, because they procured the hatred of all men against them: therefore, before they were assalted, they flie in time to the fidelitie of Iosue, for it had ben neither right nor honest nor lawful, to forsake them, to whome they had geuen their life: yea, because they yelded themselues after the couenant, they must be defended against violence & iniurie. Wherefore, not without cause they desire helpe of the Israelites, vnder whose protection they were: neither is Iosue slacke to helpe them, because he iudgeth it to be his duetie to defend them, whom he hath once receiued into his tuition. It is true, they had deceiued him: but since their craft was espied, and they confessed it with an excuse, pardon was geuen them againe: so the Israelites were bound in respect of equitie and dutie, not to leaue them vndefended: yet the willing redinesse of Iosue is praise worthie, & so soone as he was desired, he aideth them without delay: for it is said that he trauelled all the night, so that he could not haue made grea-

ter

ter hast for the safegarde of all his owne people. If the same sincerity had alwayes bene in the prophane nations, they woulde rather in time haue helped their confederates, than haue reuenged the iniuries offered vnto them after they had sustained great calamitie. And yet the word (sodenly) must not be restrained to one day, as though they had accomplished in one night three dayes iorney, and the next day haue appeared vnto the Gibeonites. Only great speed is noted, that he deferred not the iorney vntill the next day. For when the Israelites had remoued their campe from Hai, or some place neere vnto it, it was three dayes before they entered into the cost of the Gibeonites. Wee see that being then sette in aray they marched forwarde slowly, and Iosue was nowe fare off: when he was called to aide the Gibeonites. For wee see that Gilgal was the first station from the passage of Iordan, so that it was further off than Iericho. If any man thinke it against reason, that after he had possessed the dominion of certaine of cities, he retired backe againe, and so left the countrie open to the enimies, which it would be some labour to recouer againe: I answeare, it was not to be feared, lest they would come farre to meete him, and take a iorney that was so full of great daunger and like trouble. For it is like, that when an armie was mustered for the taking of Iericho, that the women, children, and all the weake multitude, stayed with their stuffe, in that quiet corner: when on the contrarie shore of Iordan that was ouer against them, they that were left of the Rubenites and Gadites, with the halfe tribe of Manasses, were a defence vnto them. For to what purpose should they haue drawen with them the children and women, whereof some were great with childe, some newly deliuered, some nurses with young infantes, into the battelles? Where should so greate a multitude had victuals in the middest of the out ridings of their enimies? Where was watering to suffice such a multitude of cattell? Wherefore, thus I take it, that Iosue and the souldiers returned to their tentes, to refresh themselues a while, with their wiues and children, and to lay vp the spoile there, wherewith they were inriched.

8 The Lord said, &c.) It is doubtfull, whether God did not preuent and arme Iosue with his oracle, and drewe him out of Gilgal before he remoued, or else confirmed him when he was nowe redie to take his iorney. I think rather, that Iosue allone as he was required, did not rashly runne foorth without asking counsell of God: but then,

when

when at the length he was certified of his pleasure, he did boldly and cheerefully take armour vpon him: especially when he was but lately punished for beeing too easie to be intreated, it is a likely coniecture that in so doubtful a matter he attempted nothing, but by the commaundement of God. Therefore, God tooke pittie on the poore Gibeonites, when he suffered them not to be destitute of the aide of his people. And Iosue is armed with confidence of victorie, that he might succoure them, because God doeth more sharpely pricke vs forward to doe our duetie, by promising, than by commanding: although that which is here promised to one, perteineth to all. But it is committed peculiarly to Iosue for his honours sake, that he might deliuer it afterward to the whole armie. For God doeth not speake out of heauen to al men indifferently: but he hath honored his cheefe seruantes & chosen Prophetes only, with this prerogatiue. Furthermore, it is worthie to be noted, that Iosue abused not the promise of God to slouthfulnesse: but so much the more vehemently he was kindled to take paines, after he was instructed of the happie successe. For many, while they boast of faith, through lewde securitie beecome idle and slouthful. He heareth that the victorie is in his hand: and runneth swiftely to fight, that he may enioy it. For he knew that the happie successe was not therefore reuealed vnto him, that he shoulde be more idle or slouthfull: but that he might labour more earnestly about it: so it came to passe, that he sette vpon his enimies before they looked for him.

10 And the Lord, &c.) The first slaughter he made w the swords of the people: but through his owne power. Wherof we gather, that when soeuer he worketh by men: his glorie is nothing diminished, but he must challenge to him selfe all that is done. For when he vseth the labour of men, he doeth not call them to aide, as his felowes: nor borroweth any thing of them: but when it is in his power with his only becke to bring to passe what he will, hee vseth men as instruments, that he may shew how they are gouerned by his hand and pleasure. In the meane time both is truely said, that the enimies were discomfited and vanquished, either by God or by the Israelites, because God, by the Israelites did ouerthrowe them. In the other slaughter the hand of God doeth more cleerely appeare, when they were ouerthrowne with hailestones. And it is expressely said, that more were striken downe with the haile, than slaine with the

hand

hand: that it might not be doubtfull, but that the victorie was geuen from heauen. Whereby againe it is gathered, that this was no vſuall haile: as ſtormes are naturally raiſed: for then more ſhould haue bene wounded, or elſe diſperſed and ſcatered abroad, than ſoudeinly ſlaine: and ſecondly, except God had directly thrwne it, part would haue fallen vppon the heades of the Iſraelites. Now, when the one only armie is ſtricken with it, and the other beeing free from hurt, commeth as it were to ioyne with him, it is clearely manifeſt, that God himſelfe fighteth out of heauen. To that ſame intent perteineth that which is ſaid, that God threw great haileſtones out of heauen: for the ſenſe is, that it fell with an vnuſuall force, & exceeded the common quantitie in greatneſſe. If any tempeſt riſing in the middeſt of a battell, hath bene profitable to the one parte, it hath bene thought that God hath ſhewed a token of his fauoure. Hereof commeth this ſaying of the Poet Claudian to the Emperour Theodoſius,

O Prince of God beloued right,
The cloudes, and all, for thee doe fight.

Howbeit, in this place a more notable miracle is rehearſed, in which God did openly ſhew his power.

12 Then Ioſhue ſpake to the Lord, &c.) The words are ſo read, although ſome doe expound it, Before the Lord, for that to ſpeake to God, whome pietie teacheth to bee humbly intreated, it ſeemeth ſcarſe agreable to the modeſtie of faith, and immediately after it followeth, that Ioſue directed his words to the Sunne. Howbeit, I doubte not, but in the firſt part of the ſentence his prayer or wiſhe is noted: in the other the teſtimonie of his confidence and truſt, after God had hearde him. For it had bene a matter of greate pride and raſhneſſe, to commaund the Sunne to ſtand, if he had not obtained licence ſo to do. Therefore he prayeth and conſulteth with God: and after he hath receiued an anſweare, he boldly commaundeth the Sun to do that he knoweth to be the pleaſure of God. And this is the force & prerogatiue of faith, which Chriſt commendeth, that ſhe maketh mountains & ſeas obedient to her commandement. For the more the godly doe acknowledge their emptines, the more liberally God doth powre his vertue and power into them: and when faith is ioyned to the worde, he ſheweth his power in her: finally, faith borroweth the boldneſſe of commanding of the word, in which ſhe is founded. So Elias ſhut vp heauen, and opened it at his commaunde- *Math. 17. 20* *Luke. 17. 6.* *1. Reg. 17. 1*

ment, and drewe fire from heauen. So Christ armeth his disciples with heauenlie power, that they might subdue the elementes vnto them. Onely we must beware, that no man runne foorth of his owne head to vndeuised commaundementes. For which cause Iosue did not attempt to stay & restraine the course of the Sunne, before he was throughly instructed of the purpose of God. And although by that worde, where it is said, Iosue spake vnto God, is not expressed that modestie and submission, which becommeth the seruant of God to vse in prayer: yet let it suffice vs, that thereby is breefly noted, that Iosue required of God, that which he desired, & when he had obteined his request, he did boldly and freely sette foorth that incredible miracle, which was not yet come to passe. For he woulde neuer haue bene so bold with such securitie to command the Sunne before all men, except he had ben throughly persuaded of his calling: otherwise he should haue sustained a foule and shamefull reproch. Therefore, that he doeth not doubtfully breake out into this voice, That the Sunne & the Moone should decline from the perpetuall lawe of nature, it is as much as if he did adiure them by the infinite power of God, wherewith he is endued. And here shineth the singular fauour of God toward his Church, that as in fauour of mankinde he diuideth the day from the night by the daily course of the Sunne, & it turneth about continually that mightie great globe with vnwearied swiftenesse: so for a short time he would haue it to stand still, vntil the enimies of Israel were destroyed.

13 And the Sunne, &c.) Some doe no lesse vnreasonably moue a question, how the Sunne stood in Gibeon, than they doe vnskilfully answere it. For Iosue doeth not subtily place the Sunne in one pointe: that we must needes feigne the battell to haue bene fought on Midsummer day: but because he was going downe towardes the countrie of Aialon, so farre as a man couloe iudge by his sight, Iosue commaunded him there to abide and stay, that he might remaine aboue the Horizon, as they call it. Finally, the Sunne is staied from going downe, whereunto he was then inclined: neither doe I greately regarde the number of the houres, because it is sufficient for me, that the day was prolonged by the space of one whole night. If any stories of that age were remaining, there is no doubt, but so notable a miracle shoulde be set foorth in them: yet that the credite of it should not be doubtfull, the writer of the booke testifieth,

ſieth, that it is conteined in an other writing, although the booke which he citeth be loſt: and interpretours doe not well agree about the name Iazar. They that woulde haue Moſes noted thereby, doe fondly drawe the example, which is here tolde, to generall predictions. But becauſe Moſes ſo calleth the choſen people, it will better agree, that by this booke is noted the Chronicle of their actes and deedes. I truly by that worde doe vnderſtand, either God, or Iſrael, rather than the author of the hiſtorie.

14 And there was no day, &c.) Once againe we reade in the Prophet Eſaie, and in the holy hiſtorie, that the ordinarie courſe of the Sunne was chaunged in fauour of King Ezechias. For that he might be perſuaded, that his life ſhould be prolonged by the ſpace of fiftéene yeares, the ſhadowe of the Sunne was drawen backe by tenne degrees, whiche he had deſcended. Therefore it is not preciſely denied, that any ſuch like thing hath bene graunted to any other, but the miracle is extolled as ſingular. Whereas ſome turne the Verbe SHAMANG to obey, I refuſe it as to hard. For though it is ſaid in the Pſalme, that God doth according to the deſire of his ſeruantes, which is as much in effect as to obey, yet it is better to auoide what ſoeuer ſeemeth to bring GOD in ſubiection. Simply therefore the excellencie of the miracle is praiſed, becauſe no ſuch thing had bene ſeene before, nor hath happened afterward. In the ſeconde member of the verſe, as well the gentleneſſe and facilitie of God is commended, as alſo his fatherlie fauour towardes the people, for whom he is ſaied to haue fought. *Eſay. 38. 5. 8*

15 After, Ioſhue returned, and all Iſrael with him, vnto the campe to Gilgal:

16 But the fiue Kings fled, & were hid in a caue at Mak-kedah.

17 And it was tolde Ioſhue, ſaying, The fiue Kinges are found hid in a caue at Mak-kedah.

18 Then Ioſhue ſaide, Roll great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them:

19 But ſtand ye not ſtill: followe after your enimies, and ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hathe giuen them into your hand.

20 And when Ioſhue, and the children of Iſrael, had made an end of ſlaying them with an exceeding great ſlaughter, till they

were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Ioshue, at Mak-kedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshue saide, Open the mouthe of the caue, and bring out these fiue Kinges vnto me foorth of the caue.

23 And they did so, and brought out those fiue Kinges vnto him foorth of the caue, *euen* the King of Hierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, *and* the King of Eglon.

24 And when they had brought out those Kings vnto Ioshue, Ioshue called for all the men of Israel, and saide vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the neckes of these Kings: and they came neere, and set their feete vppon their neckes.

25 And Ioshue said vnto them, Feare not, nor be faint hearted, *but* be strong & of a good courage: for thus will the Lord doe to all your enimies, against whome ye fight.

26 So then Ioshue smote them, and slewe them, and hanged them on fiue trees, and they hanged still vpon the trees, vntill the euening.

27 And at the going downe of the Sunne, Ioshue gaue commandement, that they shoulde take them downe off the trees, and cast them into the caue, (wherein they had bene hid:) and they layed great stones vpon the caues mouth, *which remaine* vntill this day.

28 And the same day Ioshue tooke Mak-kedah, and smote it with the edge of the sworde, and the King thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the King of Mak-kedah, as he had done vnto the King of Iericho.

15 And Ioshue returned, &c.) This verse is interlaced not in proper place. For immediatly after is annexed the ende of the battell, and the punishment that was taken of the Kinges, which followed after the battell. It is saide also, that they pitched in Mak-kedah: at length, in the ende of the Chapter, is repeated, that which is here saide,

saide, without regarde of the order of the time of their returne into Gilgal. Therfore, that which is told of the fleeing and hiding of the Kinges, agreeth with the historie before. For when worde was brought to Iosue, in the middest of the heate of the battell, that they were hidde in a caue: he prouideth wisely, least if he shoulde haue bene occupied in taking of them, the rest should haue escaped. Therefore he commaundeth, that the mouth of the caue should be stopt vp with great stones, & setteth men to keepe them, that being inclosed as it were in prison, they might be drawne foorth in due time to suffer death. And hereof it appeareth, that it was an exceeding great armie, that when the Israelites followed fiercely at the backes of them that fled, & the Sunne himselfe gaue them leisure to kill them, yet it could not be auoyded, but that many escaped into the strong cities. But this was sufficient to testifie the goodnesse of God, that without resistaunce they slue as many as came in their handes, vntill they were wearie, and returned without losse. For where it is saide, that none durst stirre their tongue, it is noted, that the victorie was without bloudshed on the Israelites parte: as if they had come forth, not to a battell, but to a slaughter.

18 Then said Iohue, &c.) When the armie was discomfited, then Iosue did freely and at leisure take punishment on the Kinges, wherein we must alway consider the commaundement of GOD. Or else it had bene barbarous crueltie, & intollerable pride, to tread with their feete vppon the neckes of Kinges, and to hang vp their dead bodies vppon the gallowes. For surely, they were not long before lifted vp by God, into that excellent dignitie, & placed in the royall throne. Wherfore, so to reioyce in despight of them, had bene no point of humanitie, but that God did so commaunde it. But because he would haue it to be so, we must rest in his sentence, neither is it lawfull to enquire, Why he was so seuere: Although we must remember that, which I touched before, that seing from the highest to the lowest, they were all worthie of destruction, because their iniquitie was come vp to the full, the Kings which exceeded the rest in wickednesse, deserued the sharper punishment: and secondly, example of rigour, without mercie, was to be shewed in their person, least the people fondly desiring the praise of vnlawfull clemencie, should haue bene made more readie to pardon the rest. For God would haue them all to be destroyed, and the execution of this iudgement be

had committed to his people. And except he had sharpely pricked them forwarde to doe their duetie in this behalfe, they would haue found out goodly pretences of graunting of pardon. But that mercie is detestable, which breaketh the authoritie of God, for the will and pleasure of men. Now when the honour of Kinges is not spared, all cause of humanitie towardes the inferiours, and the whole multitude, is cut off. And by this instruction GOD sheweth, how greatly he esteemeth the chosen people: for it was a token, that he did highly esteeme them, that he subdued Kinges vnder their feete: that they might insult ouer their excellencie, as much as if they had bene poore varlots, as it is saide in the Psalme: A two edged sword in their handes, that they may be reuenged vppon the nations: to bind their Kings in fetters, and their Nobles in chaines of yron, that they may execute the iudgement that is written, Such honour haue all his Saintes. Also that fearfull sight serued to strike a terrour into the Israelites, that they shoulde not followe the maners of the Gentiles, whose wickednesse they sawe that God did so sharply punish. Therefore Moses doeth often vse this admonition, Thou sawest howe God tooke vengeaunce vppon the nations, that were before thee in the land of Chanaan: Therefore beware, that thou prouoke not the wrath of thy God with their peruerse workes. Finally, that he might be worshipped more purely, he commanded the land to be purged from all corruptions: and because the inhabitantes were exceeding wicked, he would haue his curse to be shewed vpon them after a straunge and vnwoonted manner.

Psal. 149. 6. 7. 8. 9.

25 Feare not, &c.) Nowe Iosue doth celebrate a triumph in the person of these fiue Kinges, ouer all the rest that remained. For he doeth euen as much exhort his men to boldenesse: as if they which yet were vntouched, did lie already vnder their feete. Whereof we gather, that while these fewe were troden vnder feete, the people were lifted vp, as it were into a great hight, that they might looke downe, and despise all the rest, as already ouerthrowen. And surely the power of God was therein clearly seene, which might make them haue a courage in time to come. And we must note, that they were hanged vp, not that Iosue would shewe any greater crueltie against them: but onely to their reproch, because they were slaine already, but it was profitable that the notable vengeance of GOD should be openly set forth in the sight of all men. Peraduenture also

the

the purpose of God was, to driue the rest of nations through desperation into rage and madnesse, that they might procure to themselues more speedie destruction, while they whette the Israelites to wrath, by their stubbornesse. The same shamefull end is geuen to the King of Mak-kedah, which brought forth no armie against them. The like slaughter is made of all the people which remained still, within the walles. Yet it is like, they attempted some hostilitie. But the cheefe cause was, that God had geuen one sentence vpon them all. I haue shewed before, wherefore their carcases at euen were cast into the caue. And this storie setteth foorth to vs, as it were in a glasse, that when God sitteth in his seate of iudgement, all the glorie of the worlde vanisheth away before him: yea, that by his iudgement, the glorie of them which seemed to excell, is turned into extreme shame.

29 Then Ioshue went from Mak-kedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue it also, and the King thereof, into the hand of Israel: and he smote it with the edge of the sworde, and all the soules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

31 And Ioshue departed from Libnah, and all Israel with him vnto Lachish, and beseeged it, and assaulted it.

32 And the Lord gaue Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as he had done to Libnah.

33 Then Horam King of Gezer came vp to helpe Lachish: but Ioshue smote him, and his people, vntill none of his remained.

34 And from Lachish Ioshue departed vnto Eglon, & all Israel with him, and they beseeged it, and assaulted it,

35 And they tooke it the same day, and smote it with the edge of the sworde, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshue went vp from Eglon, and all Israel with him,

vnto

vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the swoorde, and the King thereof, and all the cities thereof, and all the soules that were therein, he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 So Ioshue returned, and all Israel with him, to Debir, and fought against it.

39 And when he had taken it, and the King thereof, & all the cities thereof, they smote them with the edge of the sword, & vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof: as he had also done to Libnah, and to the King thereof.

40 So Ioshue smote all the hill countries, and the South countries, and the vallies, and the hill sides, and all their Kinges, and let none remaine, but vtterly destroyed euery soule, as the Lord God of Israel had commaunded.

41 And Ioshue smote them from Kadeshbernea, euen vnto Azzah, and all the countrie of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land, did Ioshue take at one time, because the Lord God of Israel fought for Israel.

43 Afterward, Ioshue, and all Israel with him, returned vnto the campe in Gilgal.

29 Then Ioshue, &c.) Now is described the taking of those cities, out of which that armie was gathered, where God shewed his power no lesse wonderfull, then in the field: specially, if we consider the quicke dispatch. For although they which fled into them, out of the battell, caused some feare: yet that feare beeing ceased, they might be profitable for their defence. Surely, the garrison was increased by their number. Therefore, whereas Iosue in a short time obteineth them all, with the little townes adioyning, vndoubtedly in that successe, which was no lesse incredible, than vnlooked for, the presence of God did shine manifestly. For although they that were beseeged, did but only shut their gates: yet because Iosue did neither bring ladders to scale the walles, nor artillerie to breake them downe, the siege of euerie one might haue bene some staye and tediousnesse. Therefore, when he taketh one citie the next day after

ter he assaulted it, and an other the same day, these continuall victories so easie & redie to obteine, exceed the measure of mans strength. Wherefore, not without great cause, in the ende of the Chapter, the grace of God is celebrated with this commendation, that it was made manifest, that he did fight for Israel, while Iosue at once tooke so many Kings with their dominion: because he could neuer haue passed so speedily from citie to citie, as it had bene only to bew them, except all lettes beeing remoued, his way had bene made open by God himselfe. This also increased the miracle, that the King of Geser, which came to aide the other, no doubt but with great boldnesse, was soudenly and with none a do discomfited, and nothing stayed his continuall tenour of marching forwarde. As for them that were slaine in the cities, doe as it were in a glasse represent those men, whose punishment God suspendeth, while he is doing execution vpon others: for although they reioyce in themselues, for the respite of a short time, yet they are in worse case than if they had ben drawen vnto death at the first. It had ben a miserable thing, to haue ben slaine in the feelde. Well, they escaped, and defend themselues with the walles of their cities. But there (which is more miserable) their wiues & children are slaine in their sight: and they themselues haue a more shamefull ende, than if they had bene slaine fighting in the feelde. Let vs not therefore enuie the reprobate, their short truce, while God doth beare with them: for when they shall promise vnto themselues securitie, soudein destruction shall come vpon them. In the meane time, let vs not abuse the long suffering of God, while he deferreth his iudgement: and if wee shall seeme to haue escaped one danger, or if any holes offer themselues to hide vs, let vs not therefore please our selues: but rather let vs thinke vpon that saying of Ieremie, That sollie ripe figges, haue some tast, but other are reiected for their bitternesse. 1. Thes. 5. 3. Ierem. 24.

40 And Iosue smote, &c.) Here againe is brought in the authoritie of God, which dischargeth Iosue frō all note of crueltie: for if he had raged without respect, vpon his owne head, against women and children, none excuse would haue serued: but that it had bene detestable crueltie, the like whereof is not reade of, no not in the salage and almost beastlie nations. But that which otherwise all men would abhorre, we must reuerently embrace: because it proceedeth from God. Clemencie hath cheefe praise among vertues, and worthi-

ly: namely, when men that haue bene hurt, and which haue priuately iust cause to shed bloud, doe moderate their wrath. But because God had appointed the swordes of his people to slaie the Amorites, Iosue could doe no other, but obey his commandement. Therefore by this voice, not only the mouthes of all men are stopped, but their mindes are also restrained, that they steppe not forth to wrong iudgement. If any man doe heare that Iosue slue all that came before him, without respect, although they threwe downe their weapons, and humbly desired peace: this bare and simple report, woulde trouble quiet and peaceable mindes: but when it is added, (As God commaunded) it is no more lawfull to speake against it, then when execution is done vppon wicked offenders. And although in our iudgement, at least wise the children, and many women also were without fault, let vs remember, that the Court of heauen is not subiect to our lawes. But rather, when wee see that greene trees are so burnt, wee that are drie wood ought to bee afraid of greater destruction. And surely, if euerie man do well examine himselfe, he shall find himselfe worthie of an hundred deathes. Why should not God then find iust matter of one death in an infant, yet scarse come forth out of his mothers wombe? In vaine truely should we trouble him with murmuring and grudging complaintes, that he did throwe the issue of the cursed nation into the same destruction: for when wee haue all saied, the Potter hath still, full and soueraigne authoritie ouer his owne vessels, or rather ouer the clay. The last verse confirmeth that, which I saied before, that all the people had their abiding place in Gilgal, & the soldiers that went forth to the warre returned thither, both to refreshe themselues from wearinesse, and also to lay vp their praie in safetie. For it was not meete, that they should haue bene dispersed farre abroade, till the lottes were cast, which shewed where euery one should abide.

(*)

Chap.

Chap. 11.



ND when Iabin King of Hazor had heard this, then hee ſent to Iobab King of Madon, and to the King of Shimron, and to the King of Achſhaph,

2 And vnto the Kinges that were by the North in the mountains, and plaines, towarde the Southſide of Cinneroth, and in the vallies, and in the borders of Dor Weſtward,

3 And vnto the Chanaanites both by Eaſt & by Weſt, and vnto the Amorites, and Hittites, and Perizzites, and Iebuſites, in the mountaines, and vnto the Hiuites vnder Hermon, in the land of Mizpeh:

4 And they came out, and all their hoaſtes with them, many people, as the ſand that is on the Sea ſhoare for multitude, with horſes and charriots exceeding many.

5 So all theſe Kinges met together, and came, and pitched together at the waters of Merom, for to fight againſt Iſrael.

6 Then the Lord ſaide vnto Ioſhue, Be not afraide for them: for to morrowe about this time will I deliuer them all ſlaine before Iſrael. Thou ſhalt hough their horſes, & burne their charriots wtih fire.

7 Then came Ioſhue, and all the men of warre with him, againſt them, by the waters of Merom, ſoudeinly, and fell vpon them.

8 And the Lord gaue them into the hand of Iſrael, and they ſmote them, and chaſed them vnto great Sidon, and vnto Miſrephothmaim, and vnto the vallie of Mizpeh Eaſtwarde, and ſmote them, vntill they had none remaining of them.

9 And Ioſhue did vnto them, as the Lorde bade him: hee houghed their horſes, and burnt their charriots with fire.

10 At that time alſo Ioſhue turned backe, and tooke Hazor, and ſmote the King thereof with the ſworde: for Hazor before time, was the head of all thoſe kingdomes.

11 Moreouer, they ſmote all the perſons that were therin, with

the edge of the ſworde, vtterly deſtroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of thoſe Kings, and all the Kings of them did Ioſhue take, and ſmote them with the edge of the ſworde, and vtterly deſtroyed them, as Moſes the ſeruante of the Lorde had commaunded.

13 But Iſrael burnt none of the cities that ſtoode ſtill in their ſtrength, ſaue Hazor only, that Ioſhue burnt.

14 And all the ſpoile of theſe cities, and the cattell, the children of Iſrael tooke for their praie, but they ſmote euerie man with the edge of the ſworde, vntill they had deſtroyed them, not leauing one aliue.

1 When Iabin, &c.) In this new conſpiracie alſo doth ſhine the louing care of God, more than fatherlie, in preuenting the daungers of his ſeruantes: and alſo his mercie and kindeneſſe, in helping their infirmitie. If Iabin with his confederates, which are nowe mentioned, had ioyned with the former Kinges, the weight of the warre would haue lien more heauie vppon the Iſraelites, and greater care and doubtfulneſſe would haue troubled them. Indeed it had bene as eaſie for God, to haue ouerthrowen that huge armie all together, and to haue deliuered them from all feare and terror at once: but he would not preſſe his people that were but weake out of meaſure: that by ſetting againſt them, ſuch an infinite multitude at once, they might be ouercome with to much feare and trembling. Wherefore, he reſtrained manie nations, that otherwiſe might ſooner haue armed them ſelues, and kept them as it were a ſleepe in aſtoniſhment: vntill his choſen people, by ſuch notable victories as they obteined, were made more bold and couragious to take in hand the reſt of the warres. Firſt therefore they waſte and ſpoile a large countrie, and leaue it bare, both of inhabitantes, and riches. None of the next adioyning nations, which ſhould haue reſtrained them, once ſtirreth againſt them. They returne backe to viſite their wiues and children. When they had well repoſed them ſelues, and are in a redineſſe to make new warre: ſoudeinly there is raiſed againſt thē an exceeding great armie, gathered of diuerſe nations, which vntill this time had ſitten ſtill, and geuen them leiſure to conquer. For that they were no ſooner awakened, it was as good, as if they had graunted a truce

truce with them. Wherefore God did not only fight for his chosen people: but also by diuiding their enimies into sundrie factions, did mightily increase the forces of his souldiers. Howe terrible shoulde this assault haue bene, if the Israelites, by little and little, had not bene accustomed to set vppon their enimies boldly, and had tried manifestly, that God was at hand to helpe them? The multitude is compared to the sande of the Sea, then is rehearsed their chariottes and horsemen: at which furniture it is meruell, that they were not altogether discouraged, which had no horsemen at all. Wherefore they were brought forward by degrees, euen as their abilitie was able to beare. For certeinly, in the former battelles, he did but only exercise them as it were but in pleasant pastimes of warre. And then by many victories oftentimes obteined, he testified his power, that it should not be lesse esteemed, than it was meete it should be. For if they had bene all discomfited at once, in deede the praises of God should haue bene notably celebrated: but the memorie of the victorie would soone haue fallen into forgetfulnesse. Wherefore it was meete, that many argumentes of Gods prouidence and power, should be distinctly and seuerally set forth, lest men would haue ascribed one victorie only, to Fortune.

6 The Lorde saide, &c.) The more harde and difficult it was, to ouerthrowe so mightie and well furnished an armie: so much the more necessarie it was for them to be newly confirmed in faith, that they might haue good courage. Wherefore God appeareth to his seruant Iosue, and promiseth, that he woulde giue him the same successe, which he had done in his other warres before. And we must note diligently, that so often as he repeateth his promises, men are admonished either of their forgetfulnesse, or of their slouthfulnesse, or of their lightnesse. For except newe and fresh nourishmentes be often times added to our faith, they will soone waxe cold and vanish away. And yet we are sicke of a froward lothsomnesse, that almost it greeueth vs, to heare one thinge twise. Wherefore let vs learne, whensoeuer newe conflictes are at hande, to call to our minde the promise of God, which may reforme our slouthfulnesse, and stirre vp our dulnesse. Especially, that which is spoken generally, we must applie it to our daily vse: like as now God doeth especially confirme in the present matter in hand, that which he had pronounced of all the nations. But by the circumstance of the time it may

be gathered, that those Kinges, had set them selues forwarde a good way in their iorney, that they might haue set vpon Iosue, and the people in Gilgal. For immediatly after the answer of God, is added the iorney of Iosue. And the victorie is promised the next day, therefore they were not farre off. And the lake Merom, where they had pitched their campe, which adioyneth vnto Iordan, is neerer to Gilgal than Genasara, out of which coast part of the enimies were come. For they say, that this lake doeth either diminish or increase, as the snowe is either hardened in the mountaines, or else mealteth downe. But where commandement is giuen to Iosue, and the people, to hough the horses, and burne the charriots, no doubt but it did signifie, that all such principall furniture of warre, as was in vse with the prophane nations, must be taken away from the people of God. For he would haue them to hold warres, and valiantly to fight against their enimies, but so, that they should depend onely vpon God: that they might remember, that they were valiant by his power, that they might trust onely in him: which could scarse haue bene, if they had bene furnished with horsmen and charriots. For we knowe that glorious furniture doeth dazell our eyes: and make our minds dronke with proude confidence. Therefore, a lawe
Deu. 17. 16. was geuen, that the Kinges should not multiplie vnto them selues horses and charriots: because nothing was more like to fall out, than that they should transferre to their munitions, that which God did challenge peculiarly to him selfe. Hereof came that cõmon say-
Psal. 20. 8. ing: Some in charriots, some in horses: but we will aduaunce our standard in the name of the Lorde our God. God would also take from his people the matter of foolish boldenesse, that they might be quiet and content with their owne boundes, and not to set vpon their neighbours vniustly. And experience hath taught, that when frowarde ambition moued their Kinges to prepare horses, they tooke in hand warres no lesse rashly, than they ended them vnluckily. Wherefore it was neede, that the horses beeing houghed, should be made vnprofitable for the warres, and that the charriots should be destroyed, lest the Israelites should be accustomed to the maners of the Gentiles.

8 The Lord deliuered, &c.) The greatenesse of the slaughter is hereof gathered, that they were slaine, euen vnto Sidon, which is farre distant from the lake Merom. And it was called great Si-

don,

don, because it was a great mart, & a verie populous citie aboue the rest. For it is not compared with another lesser citie of the same name. The Hebrue word MOZEREPHOTH, which some retaine as a proper name, I thought good to translate, Heates: because it is like, that hotte waters did there spring out of the grounde. And as that great feare, which caused them to runne away so fast, did openly shewe, that they were driuen headlong, by a secret instinct of God: so it is certeine, that the Israelites, which durst pursue them in their flight, through so manie dangers, were caried with heauenly force aboue the strength of men. Then is praised as well the abstinence of Iosue, as his redie obedience: for except the feare of God had preuailed in him, he would not willingly haue lost so many horses and charriots: for such is our readie inuention to finde out pretences, that we would haue gladly pretended, that although he did not make them serue for the warres, yet the price of them was not to be despised, if they had bene solde. But Iosue thought it not good to consider any thing, but that which pleased God. Now, because he had obteined, through his vertue, that he had the people tractable and obedient, that which was performed by all men, is reckoned in the praise of one man.

12 All the cities of these Kinges, &c.) When the armie was throughly discomfited, then they began to waste & spoile the contrie, & to take & sacke the cities. Where it is said, that the cities, which remained vntouched, were not burned, thereof we may gather a likely coniecture, that some were taken by force and assault, and so destroyed. Only Hazor, after it was taken, & the heate appeased, was consumed with fire: because it was the firebrand to kindle the rest vnto warre. Moreouer, that which we haue seene before, that Iosue refrained not the heate of his wrath, vntill he had slaine all, from the greatest to the least, it is often and plainely repeated in this place. For that which before was not expressed, is now plainely set downe: that Iosue did faithfully performe his duetie, because he accomplished that, which God by Moses had commaunded. Therefore, it was euen as much, as if he had consecrated his handes vnto God, when he destroyed those nations, according to his commandement. For thus we must take it, though all the world condemne vs, yet it is sufficient to discharge vs of all crime, that we haue God for our authour. In the meane time, we must wisely consider, what euerie

mans vocation requireth: that no man take vpon him to followe Ioſue in the licentiouſneſſe of his owne zeale, leaſt he be iudged a cruel bloudſucker, rather than a ſeuere miniſter of God.

15 As the Lorde had commaunded Moſes his ſeruant, ſo did Moſes commaunde Ioſhue, and ſo did Ioſhue: he left nothing vndone of all that the Lord had commaunded Moſes.

16 So Ioſhue tooke all this land of the mountaines, and all the South, and all the land of Goſhen, and the lowe countrie, and the plaine, and the mountaine of Iſrael, and the lowe countrie of the ſame,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the vallie of Lebanon, vnder mount Hermon: and all their Kings he tooke, and ſmote them, and ſlewe them.

18 Ioſhue made warre long time with all thoſe Kinges.

19 Neither was there any citie that made peace with the children of Iſrael, ſaue thoſe Hiuites that inhabited Gibeon: all *other* they tooke by battell.

20 For it came of the Lorde, to harden their hearts, that they ſhould come againſt Iſrael in battell, to the intent that they ſhuld deſtroy them vtterly, *and* ſhewe them no mercie: but that they ſhould bring them to nought: as the Lorde had commaunded Moſes.

21 And that ſame ſeaſon came Ioſhue, and deſtroyed the Anakims out of the mountaines: *as* out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Iſrael: Ioſhue deſtroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Iſrael: onely in Azzah, in Gath, and in Aſhdod were they left.

23 So Ioſhue tooke the whole land, according to all that the Lord had ſaid vnto Moſes: and Ioſhue gaue it for an inheritance vnto Iſrael, according to their portions, through their tribes: then the land was at reſt without warre.

16 And Ioſue tooke, &c.) In the continuall courſe of theſe victories, when the land of it ſelfe did ſpue out the olde inhabitantes, to giue place vnto the Iſraelites, it did openly appeare, which is ſaid

saide in the Psalme, Although they fought valiantly, yet they conquered not the land with their swordes, nor saued them selues with their owne arme, but by the hand, and arme, and brightnesse of the countenance of God they obteined all thinges. For this purpose the places and regions are reckoned vp, that we may knowe, that God proceeded with a continuall course in that woorke which he began. But they are deceiued, which thinke a certeine mountaine to be noted by the name of Israel, because it will appeare in the end of the Chapter, that the hillie part is indifferently called by the name of Israel and Iuda. Wherefore, the singular number is put for the plurall: because the mountaines of the tenne tribes are compared with the mountaines of Iuda. Therefore this opposition must be vnderstood. In the other hill the name is doubtful, some take it for a diuision, as though the hill were cutte in two partes, other for smooth, because it was without trees, like as a mans heade becommeth smooth with baldnesse. Let the readers take their choise in a matter vncerteine and of small effect. *Psal. 44. 4.*

18 Many dayes, &c.) Before, within a short time, and as it were with a swift course, he had conquered fiue kingdomes: in the rest there was another respect, not through slacknesse, or wearinesse, or idlenesse: but because God did exercise his people diuersly, that his manifold grace might appeare more manifestly: which for the most part is not esteemed of vs, if it shewe it selfe all after one manner. Therefore, like as before, that wonderfull easinesse of victories did set foorth the power of God: so this lingering warfare, did declare the redie helpe of God by many documentes. Neither did it so happen soudenly and vnlooked for: for God shewed afore hand by Moses, that it should so come to passe, least if the lande were streight way made desolate, the wilde beastes would increase vpon it. Finally, we see here, as it were in a glasse, that whatsoeuer God promised by Moses, was performed in deede and plaine effect. But with the truth of the promises we must also consider the singular fauour of God toward his chosen people, that as a prouident and carefull houshold, he neglected or omitted not any thing, that might serue for their profit. *Deut. 7. 22.*

19 There was no citie which made peace, &c.) At the first sight it is contrarie to this sentence, that which is often repeted by Moses, that the Israelites should not make any couenant with those nati- *Exod. 23. 32. Deut. 7. 2.*

ons, nor admitte any conditions of peace, but vtterly consume and destroy their race & euen their name. Therefore, seeing they were excluded from all couenantes, and should haue desired peace in vaine, it is against reason, that their destruction should be imputed to their owne stubbornesse, when they coulde by no entreatie haue obteined pardon. For suppose they had sent Embassadours with olive branches, & haue desired peace: Iosue would streight haue answered, that it was not lawfull for him to enter into any treatie with them, because God had forbidden him. Wherefore, if they had assaied an hundred wayes to haue auoyded the warre, yet they must needs haue ben destroyed. Why are they blamed therefore, that they did not desire peace? As though they were not constrained of necessitie to fight, when they sawe they had to doe with such a people, as would not be pacified. Wherefore, seeing they could not do otherwise, the fault is vniustly laied to their charge, that being constreined they set themselues against the furie of their enimies. I answeare, although the Israelites were forbidden to receiue them to mercie, yet that the warre might be iust they were interteined with hostilitie. And that was wonderfully gouerned by the secret prouidence of God, that they, which were appointed to destruction, shoulde offer themselues thereto, and by prouoking the Israelites, should procure their owne ouerthrowe and vtter decay. Therefore God, which forbad that any pittie should be shewed on them, draue them into such a furie, that they might not be worthie to haue any mercie bestowed vpon them. And in this behalfe it was not meete the people should be to curious or inquisitiue. For when God on the one side forbad them to enter into any couenant: yet would not haue them to shewe any hostilitie, except they were iustly prouoked, to doubtfull a disputation would haue troubled their mindes. Wherefore, this was the only way to be rid of this perplexitie, to cast all their care on God alone. And he himselfe, according to his incomprehensible wisedome, prouided, that when they came to the point, the course of the people should not be hindered with any let. So the Kings beyond Iordan, when they had first armed themselues, suffered punishment worthily of their rashnesse. For the Israelites did not set vppon them with open warre, before they were prouoked. Likewise, after the same manner, the Citizens of Iericho, when they shut their gates, offered warre themselues. The like stubbornesse was in the rest,

which

which after the same sort gaue the Israelites occasion to fight. Now it appeareth, how aptly these thinges agree together, that God commanded Moses, that the nations, which he had appointed to destruction, should be vtterly defaced, and rooted out: and therefore he doeth open a way for his decree to take place, when he hardeneth the reprobate. Therefore, in the first degree is placed the will of God, that it might haue the preeminence, as the cheefe cause.

For, because their iniquitie was come vp to the full, he determined to destroy them. Wherevppon proceeded the commaundement of God geuen to Moses, which yet should haue had no effect, except the people had bene armed to execute the iudgement of God, through the obstinacie and stubbornesse of them that were to be destroyed. For this end doeth God harden them, that they may turne themselues away from obteining of mercie: therfore this hardnesse is called his woorke, because it establisheth the effect of his purpose. Now, if they which feigne that God doeth spie out of Heauen, what the pleasure of men is, go about to darken with their cloudes so plaine a matter, and cannot abide that by his secret working the hearts of men should be guided, what else shall they do but bewray their owne impudencie? They will graunt no more to God, but that he doeth permit: so they hang his purpose vpon the will of man. But what saith the holie Ghost? That their hardening was of God, that he might cast downe headlong, them that he would haue to be destroyed.

21 And Ioshue came, &c.) We haue heard in an other place, what the sonnes of Anak were. They were a race of Giantes, with whose tallnesse the spies terrified the people, so that they would not goe forwarde into the land of Chanaan. Wherefore, seeing they were so terrible, it was a woorthie woorke to take them away, that the people might be more cheerefull to hope well of their affaires. For it had bene a verie hurtefull thing, that such a sight should haue remained, which daily should haue vexed and greeued them: for feare would haue darkened the glory of God in the former victories, and would haue ouerwhelmed their faith, when they did cast in their minde, that the hardest battell of all did yet still remaine. Wherefore, not without cause, this is remembred among other helpes of God, that the lande being purged from such monsters, was graunted to be a quiet dwelling place vnto the people. For the

lesse credible that it was, that they might be vanquished, the more notable was the power of God in conquering them.

23 Ioshue tooke, &c.) Although Iosue was farre off from being conquerer of all the lande: yet it is truely saide, that he obteined
Deut. 7. 22. the whole lande, as God testified to Moses: by which worde the generall sentence is restrained. For this exception was added by name, that the dominion, which God promised, should not be obteined, but by little and little: lest they should afterward haue bene troubled to fight against cruell and sauage beastes, if they should haue cast them selues into a waste wilderneste. Wherefore, although GOD had not yet placed the people in possession of the promised lande: yet he performed his couenant, according to the condition with which it was made: because he gaue them conuenient interteinement, and as much as sufficed them for the present time. And by the wordes may be gathered, that other coastes are comprehended, which were not yet come into their hande and full possession. For it is saide, that he did distribute according to their families, that which he had conquered. But afterwarde we shall see in the portion, that lottes were cast for those countries, which were subdued vnto the gouernement of the people, after the death of Iosue, yea many hundred yeares after. Now the sense of the wordes is manifest, that while Iosue was yet aliue, the promise was begonne to be exhibited, so that they neede not doubt, to diuide the whole lande by lottes.

Chap. 12.

AND these are the Kings of the land, which the children of Israel smote, and possessed their lande, on the other side Iordan, toward the rising of the Sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

2 Sihon King of the Amorits, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer

of

of Arnon, and from the middle of the riuer, and from halfe Gilead, vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine, vnto the Sea of Cinneroth Eaſtward, and vnto the Sea of the plaine, euen the ſalt Sea Eaſtward, the way to Behtieſhimoth, and from the South, vnder the ſpringes of Piſgah.

4 They *conquered* alſo the coaſt of Og King of Baſhan, of the remnant of the Giantes, which dwelt at Aſhtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, vnto the border of the Geſhurites, and the Maachathites, and halfe Gilead, euen the border of Sihon King of Heſhbon.

6 Moſes the ſeruant of the Lorde, and the children of Iſrael ſmote them: Moſes alſo the ſeruant of the Lord gaue *their land*, for a poſſeſſion, vnto the Rubenites, and vnto the Gadites, and to halfe the tribe of Manaſſeh.

7 Theſe alſo are the Kinges of the countrie, which Ioſhue, and the children of Iſrael ſmote on this ſide Iordan Weſtward, from Baal-gad, in the vallie of Lebanon, euen vnto the mount Halak, that goeth vp to Seir, and Ioſhue gaue it vnto the tribes of Iſrael, for a poſſeſſion, according to their portions,

8 In the mountaines, and in the vallies, and in the plaines, and in the hill ſides, and in the wilderneſſe, and in the Southe, *where were* the Hittites, the Amorites, and the Chanaanites, the Perizzites, the Hiuites, and the Iebuſites.

9 The King of Iericho, *was* one: the King of Ai, which is beſide Beth-el, one:

10 The King of Hieruſalem, one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachiſh, one:

12 The King of Eglon, one: the King of Gezer, one:

13 The King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The King of Libnah, one: the King of Adullam, one:

16 The King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hepher, one:

18 The King of Aphek, one: the King of Lasharon, one:
19 The King of Madon, one: the King of Hazor, one:
20 The King of Shimron-meron, one: the King of Achshaph, one:
21 The King of Taanah, one: the King of Megiddo, one:
22 The King of Kedesh, one: the King of Iokneam of Carmel, one:
23 The King of Dor, in the countrie of Dor, one: the King of the nations of Gilgal, one:
24 The King of Tirzah, one: all the Kinges *were* thirtie and one.

1 These are the Kings, &c.) This Chapter hath no need of long exposition: because it doth only rehearse those Kings, whose dominions the Israelites had conquered. And they are two beyond Iordan, Og & Sihon, which had large dominions, but in the land of Chanaan, thirtie & one. And although all those things are set forth at large, whereof the summe is now breefly repeated: yet not without verie good reason is it set before our eyes, as a liuely picture of the grace of God, which confirmed and ratified the couenant made with Abraham. It was saide to Abraham, Unto thy seede will I geue this land: a time also was appointed when it should be geuen. This liuely image of the performance of Gods promise, doeth no otherwise shewe it selfe vnto vs, than if God should bring vs presently vnto the matter it selfe. Iosue was foure score yeeres olde, when he entered into the lande. How could an old man haue so great strength, that he was sufficient to hold so manie warres, & to indure all the burdens of warrefare, except he had bene borne vp by heauenly power, which passed the nature of man? And this continual course of victories, prosperitie in all affaires, certeintie and assurance in taking of cities, quicke dispatch in all his iourneys and other businesse, and constancie vnmoueable, were they not cleare argumentes of the hand of God, as much as if he had appeared out of heauen? And for this purpose are the regions set forth with their borders, by whose largenesse the power of God may more manifestly be seene: but onely of them which knowe their situation. Therfore, except a man knewe well the description of those places, it were a point of foolish and vaine curiositie, to stand long vppon the names. I confesse, it were profitable

Gene. 12, 7. & 13. 15. & 15, 18.

to

to note the places, of which as there is often mention in the ſcripture, ſo the knowledge of them ought to be more familiar to vs. As when the borders are ſet in the brooke Jabock, in the field of Libanus, and in the lake of Geneſera, which is here called the Sea of Cineroth, and elſewhere Cinereth. A meane knowledge of the places, ſhall helpe vs to vnderſtande the hiſtorie. And if we can goe no further, let vs ſuffer them that be cunning, to beate out more curiouſly thoſe thinges, which paſſe the reach of our vnderſtanding. And although theſe little Kinges had but ſmall dominions, and no greate people vnder them: yet we ſhall ſee, that their cheefe cities had manie little townes annexed to them: the number whereof may be gathered cheefly out of the lot of the Leuites. Nowe on the other ſide, if we conſider howe one corner coulde be able to receiue and nouriſhe the olde men, young children, and women, yea the greateſt part of the people, with their cattell, we ſhalbe caried of force into great admiration of the ineſtimable grace of God, whereby it was prouided, that all things amongeſt them were not turned vpſide downe with horrible confuſion.

Chap. 13.

NOW when Ioſhue was olde, *and* ſtriken in yeares, the Lorde ſaide vnto him, Thou art olde, and growen in age, & there remaineth exceeding much land to be poſſeſſed.

2 This is the land that remaineth, all the regions of the Philiſtims, & all Geſhuri,

3 From Nilus, which is in Aegypt, euen vnto the borders of Ekron Northward: this is counted of the Chanaanites, euen fiue Lordſhippes of the Philiſtims, the Azzitites, and the Aſhdotites, the Eſhkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Chanaanites, and the caue that is beſide the Sidonians, vnto Aphek, *and* to the borders of the Amorites.

5 And

5 And the land of the Gibilites, and all Lebanon, towardes the Sunne riſing, from Bahal-gad, vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines, from Lebanon vnto Miſrephothmaim, *and* all the Sidonians, I will caſt them out from before the children of Iſrael: onely diuide thou it by lot vnto the Iſraelites, to inherite, as I haue commanded thee.

7 Now therefore diuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manaſſeh.

8 *For* with *halfe* thereof the Rubenites, and the Gadites, haue receiued their inheritance, which Moſes gaue them beyond Iordan Eaſtward, euen as Moſes the ſeruant of the Lorde had giuen them,

9 From Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middeſt of the riuer, & all the plaine of Medeba, vnto Dibon,

10 And all the cities of Sihon King of the Amorites, whiche reigned in Heſhbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geſhurites, and of the Maachatites, and all mount Hermon, with all Baſhan, vnto Salcah.

12 All the kingdome of Og in Baſhan, which reigneth in Aſhtaroth, and in Edrei, (who remained of the reſt of the Giantes:) for theſe did Moſes ſmite, and caſt them out.

13 But the children of Iſrael expelled not the Geſhurites, nor the Maachatites: but the Geſhurites and the Maachatites dwell among the Iſraelites, euen vnto this day.

14 Onely vnto the tribe of Leui he gaue none inheritaunce, *but* the ſacrifices of the Lorde God of Iſrael are his inheritance, as he ſaide vnto him.

1 When Ioſhue was olde, &c.) Becauſe we haue ſeene before, that after one and thirtie Kinges were ſubdued, the land was in quiet: it is like, that ſome time of reſt was graunted to the people to refreſh themſelues, leſt vnder continuall warrefare they ſhould haue fainted. Neither was that to be repehended, ſo that they reſted but for a time, and were alwayes bent to runne to the marke that was appointed

appointed for them. But leſt that intermiſſion that was graunted them to recouer new ſtrength, ſhould haue bene an occaſion of ſlouthfulnes: God pricketh them forward againe to proceede in their enterpriſe. For he commaundeth the whole inheritance to be diuided among the tribes, & that all the coaſt of the Midland ſea, which was yet poſſeſſed of the enimies, ſhould be taken into the lot: ſurely, that partition might ſeeme to be fooliſh and vnreaſonable, yea, worthie to be laughed to ſcorne, when they caſt lottes for other mens lands, as if they had ben their owne. But God, of verie good purpoſe, appointed it to be ſo. For firſt they would haue caſt aſide all hope of the promiſe, and contented themſelues with the preſent ſtate. Yea, after the lottes were caſt, and that God had aſſigned vnto them wholy whatſoeuer he promiſed: yet, through their ſlouthfulneſſe, as much as lay in them, they ſought to diſcredite his word. Neither was there any helpe in them, but that the truth of God ſhould haue remained maimed and vnperfect. Wherefore, the caſting of lottes, ſhould haue ben to them a pledge of ſure poſſeſſion, that they ſhould be alwayes in a redineſſe. Now they, whoſe portion fell in the enimies land, becauſe they were in the meane time but tenantes at will, and dweit as it were by ſufferance out of their owne inheritance, were appointed to be callers vppon the reſt, to pricke them forward daily. And ſurely, it was to much blockiſhneſſe, to neglect and forſake that, which was aſſigned vnto them by God. Now we ſee for what ende it behoued the whole lande to be parted by lottes, and that euerie tribe ſhould be placed in their owne ſeate. And that was neceſſarie to be done, while Ioſue liued. For that, after his death, the people would not haue ſo readily obeyed. For no man ſucceeded, whoſe authoritie might haue atteined to ſo hard a matter. Moreouer, becauſe God by the mouth of Moſes commanded it ſo to be done, except he had done his duetie herein, the whole worke ſhould haue ben made vnperfect for want of a ſufficient miniſter. And although the time be not put in certaine, yet it is like, that when there was no more hope, that while Ioſue liued, the people would take armour againe, to enlarge their borders, then at the length he tooke in hand to diuide the land: as though he cried out & promiſed with a ſolemne teſtification, that the effect of that diuiſion ſhould be ratified and confirmed, becauſe the trueth of God could not decay by the death of a man.

2 This is the land, &c.) The old borders appointed by God in

times past, are called to remembrance: that Iosue, & the people, might be certeinly persuaded, that the couenaunt made with Abraham, should at the length be fulfilled to the vttermost. Wherefore, they are commanded to applie their diligence to conquere those partes that remained. And it will be an apte application, if this perseuerance be applied to that continuance which is required of vs, namely, that forgetting these thinges whiche are behinde, wee laboure forward to the reward of our high calling, and continue our course to the marke that is sette before vs. For, it shall nothing profite vs, to haue runne in the race, vnlesse we studie to continue to the end. The beginning of the borders is from the riuer which diuideth Egypt, toward the Sea, from the holie land: whether it be Nilus, as we haue translated it, after the cōmon opinion: or else a litle riuer which runneth by the towne Rhinocornia, which of many is thought to be Raphia or Raphane. But this is out of doubt, that the inheritance of the people on that side, bordered vppon Egypt. And although I haue followed the consent of many men, that their borders were extended no further, than to that coast, which is lesse inhabited, and almost desert, lest too neere neighborhood shuld haue ben hurtfull, if they had had familiar & neere acquaintance with the Egyptians: yet I do not vtterly refuse the contrarie opinion. In the first verse riseth a question, because that, after it is said, that there were fiue principalities about the Sea coast, the Auites are added in the first place. Some thinke they are not reckoned among the fiue, because it was a small prouince. But let the readers consider, whether there be not a secreat opposition betweene a people that was free, and of their owne gouernement, and of the fiue principalities. Therefore, because the state of the Auites was diuerse from the rest, they are numbered seuerally. And therefore a Nowne plurall is set for distinction sake. But as for the rehearsall of these principalities, is not made according to the dignitie or wealth of euerie one: but Aza occupied the first place, because it was next Egypt. And the same reson is in Asdod, & the rest. The Grecians, after their manner, for the Hebrue letter AIN, put their GAMMA, & so they cal that Gaza, which the Hebrues call Aza: like as of Amorrha they make Gomorrha. Wherby their error is sufficiently discouered, which faine that Gaza was a Persian name, so called of riches, because Cambyses, when he would make warre in Greece, laid vp his treasure there. But because in Luke, mention

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is made of the desert of Gazait appeareth, that a citie of the same name was builded neere to it, but in another place. Asdod is that Citie, which the Grecians called Azotus. Now, all this Sea coast, or that which is nigh the Sea, is brought a long euen vnto Sidon. And there be which thinke, that the Phenicians in times past, were Lordes both of Gaza and Azotus. Howe farre the mount Libanus extendeth, it is well knowne: for some time it comprehendeth the mount Hermon. And for the length of it, one part of it is called Antilibanus. Of that mount Hermon the reader shall find Deuteronomie. 4. Towarde the East is Hemath, which is also called Antiochia of Syria.

6 All the inhabitantes of the hill, &c.) Iosue is againe admonished, that although the Israelites did not yet possesse those regions: yet he shoulde not deferre the partition, but trust in the promise of God: because men doe maliciously defame his power, when they doubt of the end. Wherefore it is said, Only doe thou thy duetie in distribution of the lande, neither let that bee exempted from the lottes which the enimies doe quietly possesse, bycause I will haue a care to fulfill that I haue promised. Hereof let vs learne, in taking affaires in hand, so to depend vppon the mouth of God, that no doubtfulnesse doe stay vs. Indeede it is not our parte to frame vaine hope vnto our selues: but when our trust is grounded vppon God onely, let vs obey his commandements: because it is not to be feared, that wee can be deceiued in the successe. Afterward he assigneth the land of Chanaan to nine tribes & an halfe: because the Rubenites & Gadites, and the halfe tribe of Manasses, had their portion geuen them on the other side of Iordan. And although there seemeth to be a vaine repetition in these wordes, which Moses gaue vnto them, as Moses gaue vnto them: yet is there nothing superfluous, for that in the second member the gift is confirmed, as if God ratified that which was done. Therfore, as Moses gaue thē that land so let them remaine in quiet possession. And for this cause he is adorned with the title of The seruant of God: that no man should breke that decree, which Gods faithfull minister had published by his authoritie. And surely, it was needfull to stay all controuersies, which otherwise might daily haue arisen.

14 Onely to the tribe of Leui, &c.) This exception also was necessarie, least the Leuites should complaine, that they were vniust-

ly disherited, and so might raise great trouble about their right. Therefore he admonisheth them, that Moses was the author of this distinction: and withall teacheth, that they haue no cause to complaine for any thing taken from them, because a goodly recompense was geuen vnto them. And although the sacrifices were not equally diuided among the Leuites: yet it is sufficient, that they all had their liuing of the first fruites and tenthes. And as God by reward allureth them to take charge of the holy things: so likewise he exhorteth the people to performe and pay their holie oblations faithfully, when he pronounceth that his sacrifices are their liuing.

15 Moses then gaue vnto the tribe of the children of Ruben, *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middest of the riuer, and all the plaine which is by Medeba:

17 Heshbon, with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, and Mephaath:

19 Kiriathaim also, and Sibmah, & Zerethshahar, in the mount of Emek:

20 And Beth-peor, and Ashdoth-pisgah, and Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the Dukes of Sihon, dwelling in the countrie.

22 And Balaam the sonne of Beor the southsayer did the children of Israel slaie with the sworde, among them that were slaine.

23 And the border of the children of Ruben was Iordan, with the coastes: this was the inheritance of the children of Ruben, according to their families, with the cities, and their villages.

24 Also Moses gaue *inheritance* vnto the tribe of Gad, *euen* vnto the children of Gad, according to their families.

25 And their coastes were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon, vnto Aroer, which

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is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim, vnto the borders of Debir:

27 And in the vallie Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iordan, and the borders, euen vnto the Sea coast of Cinereth, beyonde Iordan Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities, and their villages.

29 Also Moses gaue *inheritance* vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh, according to their families.

30 And their border was from Mahanaim, *euen* all Bashan, *to wit*, all the kingdome of Og King of Bashan, and all the townes of Iair, which are in Bashan, threescore cities:

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, *were geuen* vnto the children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab, beyonde Iordan, *towarde* Iericho Eastward.

33 But vnto the tribe of Leui Moses gaue none inheritance: *for* the Lorde God of Israel is their inheritance, as he saide vnto them.

15 Moses gaue, &c.) That which he seemed to haue spoken clerely enough, nowe he prosecuteth more distinctly, not onely that the reading thereof might prouoke the people to geue thankes, while the benefite of God shalbe registred in the publike monumentes, and as it were conuersant before their eyes: but also, that euerie one might enioy their inheritaunce without trouble or strife. We knowe how wittie the couetousnesse of men is, to inuent pretenses of going to lawe: that no mans right might remaine quietly vnto him, except a cleere and perfect definition of euerie mans right should take away all controuersies. That region was geuen them without lot. The rest might haue obiected, because euen measure was not kept, that inequalitie must be corrected. Therefore, that no vntimely strife shoulde euer trouble their peace, the boundes are set in all places

by Gods authoritie, and as it were hedged in, to cutte away all contentions. For God doeth not onely by one worde adiudge the whole kingdome of Sihon to the tribe of Ruben: but draweth the vttermost border from Aroer, to the riuer Arnon, and so in all the compasse doth either restraine them, or enlarge them, that the possession of one acre should not be in doubt. And howe profitable so exact a description was, we may knowe by prophane histories, where often times we may see, not onely hatefull, but also hurtfull contentions haue arisen betweene neighbours about their marches. Moreouer, this diligence which God disdained not to vse, to prouide for his people, that they might continue in peace one with another, doth verily declare his fatherly loue, because he omitted nothing, that might be profitable for their quietnesse. And surely, if prouision had not beene made in time, they would haue bene consumed by ciuil and intestine contentions. Once againe I would haue the readers excuse me, if I labour not carefully, in describing the situation of the cities, I am not curious in the names. Yea I could well abide that some names shuld be taken appellatiuely, and so translated, which otherwise I haue thought good to leaue in their owne tongue, as proper names. This is worthie to be noted, that where he speaketh of the land of the Madianites, the Princes which ruled there are called the Dukes of Sihon, that we may knowe, that they were partakers of the same calamitie, because they intangled themselues with vniust warre, and perteined to the gouernement of Sihon, which was a professed enimie. And that it may better appeare, that they were iustly destroyed: Balaam is said to haue bene slaine amongst them, by whose tongue they laboured to wound the Israelites more greeuously, than with a thousand swordes, as if it were saide, In the verie slaughter there was found a banner of hostilitie, by which they professed, that they serued in warre against the Israelites. Where it is said in the Hebrue, that Iordan was the end & the end, that the repetition may not seeme to be in vaine, we may aptly translate it, that Iordan, according to his boundes, was their border.

24 Moses gaue to the tribe of Gad, &c.) The same reason is to be obserued in the tribe of Gad, that it is hedged in with lawfull boundes, that their possessions shoulde not be litigious, or subiect to contention. In the meane time, the liberalitie of God is commended, that he draue out nations of great renowme, in whose roome

he had placed them, which is more clearely expressed in the halfe tribe of Manasse, while in the portion of their inheritance, there are rehearsed three score cities. Whereby also it is made manifest, that Moses was not deceiued in his liberalitie, because God was not ignorant how manie cities, (according to his bountifull largesse) he would geue them. In the conclusion, the tribe of Leui is againe excluded, least the Leuites in time to come should pretende, that the land which was graunted to the Gadites, and Rubenites, & the halfe tribe of Manasses, without casting of lotts, was common to them also: because they were by name forbidden to cast lottes with their brethren, which they might easily haue expounded subtily for their owne aduantage, that their part was left them in the other landes. But now, the sacrifices are not called their inheritance, as a while before they were: but God himselfe, with whom if they be not content, they bewray too greate pride, and intollerable disdainefulnesse.

Chap. 14.



These also are the places, whiche the children of Israel inherited, in the lande of Chanaan, whiche Eleazer the Priest, and Ioshue the sonne of Nun, and the cheefe fathers of the tribes of the children of Israel, distributed to them,

2 By the lot of their inheritance, as the Lorde had commanded, by the hande of Moses, to geue to the nine tribes, and the halfe tribe.

3 For Moses had geuen inheritaunce vnto two tribes, and an halfe tribe, beyonde Iordan: but vnto the Leuites he gaue none inheritaunce among them:

4 For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes and their substance,

5 As

5 As the Lorde had commaunded Moſes, ſo the children of Iſrael did, when they diuided the lande.

6 Then the children of Iudah came vnto Ioſhue, in Gilgal: and Caleb the ſonne of Iephunneh the Kenezite ſaide vnto him, Thou knoweſt what the Lorde ſaid vnto Moſes the man of God, concerning me and thee in Kadeſh-barnea:

7 Fourtie yeares olde was I, when Moſes the ſeruant of the Lorde ſent me from Kadeſh-barnea, to eſpie the land, and I brought him worde againe, as *I thought* in mine heart.

8 But my brethren that went vp with me, diſcouraged the heart of the people: yet I followed ſtill the Lorde my God.

9 Wherefore Moſes ſware the ſame day, ſaying, Certeinly the land whereon thy feete haue troden, ſhall be thine inheritance, and thy childrens for euer, becauſe thou haſt followed conſtantly the Lorde my God.

10 Therefore beholde now, the Lorde hath kept me aliue, as he promiſed: this is the fourtie and fift yeare, ſince the Lorde ſpake this thing vnto Moſes, while the children of Iſrael wandered in the wilderneſſe: and now loe, I am this day foure ſcore and fiue yeares olde:

11 And yet am as ſtrong at this time, as I was when Moſes ſent me: as ſtrong as I was then, ſo ſtrong am I now, *either* for warre, or for gouernement.

12 Now therefore giue me this mountaine, whereof the Lord ſpake in that day, (for thou heardeſt in that day, how the Anakims *were* there, and the cities great and walled:) if ſo be the Lorde will be with me, that I may driue them out, as the Lorde ſaide.

13 Then Ioſhue bleſſed him, and gaue vnto Caleb the ſonne of Iephunneh, Hebron for an iuheritance.

14 Hebron therefore became the inheritance of Caleb the ſonne of Iephunneh the Kenezite, vnto this day: becauſe he followed conſtantly the Lord God of Iſrael.

15 And the name of Hebron *was* before time, Kiriath-arba: which *Arba* was a great man among the Anakims: thus the land ceaſed from warre.

1 Theſe are, &c.) Now he commeth to the land of Chanaan, for which

which it behoued nine tribes and a halfe to cast lottes. And by and by, as we shall see, he will breake off the report of that matter, yet it was a conuenient passage of his speach from that region, which was of an other condition: that the readers may knowe, that he will speake afterward of the land of Chanaan, whose diuision was to be made by lot. We haue said before, that Iosue and Eleazer did part out, not onely that which the Israelites had conquered: but geuing credite to the promise of God, comprehended whatsoeuer God promised to his people, no otherwise, than if it had bene alredie in their occupation. We shall see, that the partition was not perfect at the first: but when the lot of Iuda fell out first, the courses of the other tribes were left in hope. But here ariseth a hard question, How Iosue, Eleazer, and the Princes diuided the land, if lottes were cast for it? For the casting of lottes is not gouerned, either by the sentence, will, or authoritie of men. If any man will answer, that they did ouersee the matter, that no deceipt might be vsed, the knot is not yet loosed, yea, that answer shalbe confuted by the texte. Wherefore we must wit, that they were not simply chosen to diuide the lande by lot: but after the casting of the lottes, to enlarge or restraine the boundes of euerie tribe by iust proportion. And it is manifest, that the matter could not be accomplished onely by casting of lottes. For when nothing is more chaunceable in mans iudgement, than the falling of lottes, they knewe not, whether God would place the halfe tribe of Manasses, where Iuda obteined his portion: whether Zabulon should haue bene in the place of Ephraim. Wherefore, it was not lawefull for them, to proceede further in the beginning, than to diuide the lande into tenne partes or prouinces: but so, that the space of euerie one should remaine vndetermined. For, if euerie one should haue had their choyce, some would haue wished to haue dwelt in the middest of the land, some would haue chosen a quiet countrie, some would haue followed the fruitfulnesse of the fieldes, or the good temper of the aire, or the pleasantnesse of the place. But the lot placed the tribe of Iuda, as it were, in the head, and sent away the tribe of Zabulon vnto the Sea coaste: and made the tribe of Beniamin neighbour vnto Iuda, and remoued the tribe of Ephraim further off. Finally, this was the authoritie of the lot, that frō Egypt toward Syria, & from the North part by the Midland sea, ten portions fell out, so that some were neere vnto the Egyptians, some in-

habited

habited in places neere the Sea, some should haue the hillie parte, some should dwell in the middest of the vallies. When this was once appointed, then the rulers of the people had their parte to execute, that according to the lawe of proportion, they shoulde sette out the boundes of euerie tribe. Therefore, it was in their iudgement, to accompt how manie thousand people was in euerie tribe, and so according to the multitude or fewnesse, they should adiudge to euerie one, either more or lesse compasse of grounde. For, by the commandement of God, proportion was to be kepte: that as they were found, more or fewer, when they were numbered, so a larger or a straiter region should be assigned to them: Numbers 26. It was referred to the iudgement of the same Princes, to directe the boundes, either in length or in breadth, euen as the more commodious reason required. Also we must remember that, which is read: Numbers 34. that those ten which are now called heades of the families, were not appointed by election of men, but were created vnto this office by the voice of God. So euerie tribe had their owne ouerseers, that no fraud or force should be vsed. Againe, it was not lawfull to haue them in suspicion, which were named by God himselfe. Behold now howe Iosue gaue the land, which yet was subiect to casting of lottes.

4 But to the Leuites, &c.) This is the thirde time that the same thing is repeated of the Leuites, that they were accompted to make one head, but for another purpose, because it followeth immediately after, that the sonnes of Ioseph were diuided into two tribes, & so by priuiledge their portion was doubled. For so Iacob had prophesied: yea euen as a Iudge appointed by God, he preferred his sonne Ioseph before the rest, in this behalfe. God therefore tooke the Leuites to his owne portion, and set vp in their place one of the two families of Ioseph.

6 And the children of Iuda came, &c.) Now is enterlaced an other matter, whereby that which was begon to be spoken, of the partition of the land is broken off: namely, that Caleb required mount Hebron to be geuen vnto him, euen as it was promised by Moses: and this happened in time long before the people had made an end of their warres, and should cast lottes for the land. For this is numbered the fift yeare, since they entered into the lande: neither doeth he require a place that was alredie quietly possessed, and free from enimies: but in the middest of the furie and heate of warres, he de-

sireth that he may haue leaue to subdue and kaie the Giantes, and so to conquere it. This only he inventeth with them, that after hee hath vanquished the Giantes by his vertue and manhood, he be not defrauded of the rewarde of his trauell. The manner of prouision is, that this place come not into the common lotte of his tribe. Therefore he alone doth not take vpon him this enterprise, but the sonnes of Iuda, of which tribe he was, agree thereunto, because that by this extraordinarie gift, which was bestowed vppon one familie, the portion of euerie one was, by so much as his parte came to, increased. Therefore, although Caleb alone doth speake, the whole tribe is with him, whose benefite it was, that he should be enriched with this rewarde. But why Caleb is called the Kenesite, I cannot certeinly determine. He is called so also: Num. 32. Neither am I ignorant, what other men gesse, namely, that he was so surnamed of Kenas, or because he or some of his ancestors dwelt among the Kenesites. But I see no certeintie of these opinons. What if he obteined this title of some notable acte he did: as conquerers sometime doe take their surname of the nations which they haue subdued? First, because this promise was not registred in the publike recordes, & no man was aliue, that could be witnesse therof but Iosue, he appealeth to him. For it is like that when the other tenne spies obiected the names of the Giantes, Enakim, to terrifie the people, Caleb to confute their lewdnesse, answered the truth, that when he had seene them in the Mount Hebron, they were not so terrible, but that he durst sette vppon them himselfe, that after he had chased them away, he might succeed in their place, and that vpon this condition his dwelling was graunted to be in that place, which he should conquere by his owne valiantnesse.

7 I was fourtie yeres old, &c.) He seemeth to boast of his vertue more gloriously, than becommeth a godlie and modest man. But we must remember, that when the mater of it selfe was odious and subiect to many quarels, he hath neede of singular commendation to deliuer him from enuie. Wherefore he rehearseth how faithfully he reported that, which he knew of the land. For this clause (Euen as it was in my heart) doeth doubtlesse declare sinceritie, and so his heart is opposite to deceitfull words. For it is a fond interpretation, that he said in his heart: because he durst say nothing by the way, least he should haue bene slaine of his companions. For he meaneth

nothing elſe, but that without colour and diſſimulation, he did faithfully execute that, which was geuen him in charge, he amplifieth the praiſe of his vpright dealing, that when all his companions (except Ioſue) were againſt him, yet he gaue no place to their malice, neither was he ouercome with their wicked conſpiracie, but abode conſtantly in his purpoſe. The wordes are, (I fulfilled to goe after God.) But the ſenſe is cleare, that he was not caried away from the faithfulneſſe of his duetie, by the wicked practiſing of thoſe ten men, which was harde to abide: but that he was throughly determined to followe God. Namely, becauſe he was certeinly perſuaded, that God was the author of the enterpriſe, from which thoſe vnfaithfull men aſſaied to withdrawe the people. But let vs learne out of this place, that except the laſt ende anſweare to the beginninges, good beginninges vaniſh away and come to nothing: and ſecondly, that this conſtancie is onely worthie of praiſe, when we followe God.

9 Then Moſes ſware, &c.) This was one rewarde of his meſſage well and faithfully diſcharged, to obteine an inheritance, whereof all the people is depriued. For, although long life be worthily accompted among the benefites of God: yet the end is here annexed, that Caleb might obteine that inheritance, which was denied to the reſt: which was no ſmall prerogatiue. Conſequently, he ſetteth forth the trueth of Gods promiſe, becauſe he had prolonged his life: and not that onely, but alſo had geuen him ſuch vigor and ſtrength, that being more than foureſcore yeares olde, he was no weaker, than he was in the floure of his age. For other men haue had a luſtie age, (and yet but a fewe:) neither haue any kept their owne ſo well, that at foure ſcore and fiue yeares of age, they haue had as much ſtrength as they had in their beſt age. For he doth not only challenge to himſelfe the knowlege & valiantneſſe of a Captaine, but alſo the ſtrength of a ſouldier. He addeth alſo, that his ſtrength will ſerue for all actions and exerciſes of this life. For, to goe in & out, doeth ſignifie as much with the Hebrewes, as to performe and execute all partes of our office. And Caleb doeth performe this indeede, when hee taketh vppon him to aſſault and driue away the Giantes. Neither is he lifted vp with fooliſhe pride, to aſſure himſelfe of victorie: but he hopeth for proſperous ſucceſſe by the helpe of God. This worde (Peraduenture) ſeemeth to inferre an vnreaſonable kind of doubtfulneſſe: as if he would goe to fight at all aduentures. They which

thinke,

thinke, that for modestie sake he mistrusteth himselfe, and considereth his owne infirmitie, doe neither say all, nor nothing at all. For surely, they omitte that, which is principall, that this worde (Peraduenture) is to be referred to the common opinion of men, such as might be conceiued by the present state of the matter. But first it is conuenient to consider his purpose. If he had desired such a hill to be geuen him, as without any trouble might haue ben possessed: his request had bene harder to obteine. But now, setting foorth the difficultie of the matter, before Iosue, and the Princes, he winneth their fauoure: for when they haue yelded to his request, yet they graunt nothing, except he take in hand, & atchiue an hard, doubtfull, and daungerous warre. Therefore, when he knew that the Israelits did tremble and feare at the fame of the Giantes, he speaketh after their opinion, as of a matter doubtfull and vncerteine. But as touching himselfe, the woordes doe plainely declare, that he presumed not vppon that, which was spoken to him, with a doubtfull and wauering minde. I will driue them out (saith he) as the Lord hath pronounced. Shall we say, that when he bringeth forth a sentence of God, that he standeth in doubt, whether he will performe or no that which he hath promised? Therefore it is manifest, that to the intent he might more easily obteine his request, he putteth them in minde, how full of danger the enterprise was, although it is not straunge with the Hebrewes, by this worde (Simply) to note the difficultie and hardnesse of a thing, although no distrust at all doeth trouble our mindes. But how greate a matter it was to driue away the Giantes, out of that strong holde, hereof it may be gathered, that Caleb durst not sette vppon them, vntill after Iosue was dead.

13 Blessed him, &c.) He did so pray for him, that he did also reioyce with him: for it was profitable, for example sake, that his vertue should be openly commended, whereby other men should be stirred vp to ouercome all feares. For it was as much, as if he had condemned the Giantes, and ouerlooked them out of an high place. Therefore the blessing of Caleb doeth conteine a praise in it, which may serue to exhorte the people. In the end of the Chapter, it is said, that the name of Hebron was Kiriath Arbah. Where it is to be noted, that the hill it selfe, is not to be vnderstood thereby, but the cheefe citie there on, which is often mentioned in the scripture.

And it is said, that it was so named, of a certeine Giant, of notable tallnesse: whereby their fable is confuted, which will haue it to be so called, of foure Patriarches that were buried there. Thus it appeareth, that Caleb was not carefull for his present quietnesse, or priuate commoditie, when he doeth not sette vppon the place manie yeres after it was geuen him. Wherefore it perteined no lesse to the whole people, than to one priuate familie, that that thing should be geuen for a singular benefite, which did as yet hang vppon the incomprehensible grace of God, & was laied vp in hope alone. Also this priuate reward ought to be lesse odious, seing the effect thereof could not be confirmed, without the wonderfull power of God. Yet heere ariseth a question, Seeing Hebron did not only fall to be a portion of the Leuites, but also was one of the cities of refuge, how this gifte stoode vndefeated? If we say that Caleb contenting him selfe with other townes, resigned his right to the Leuites, the knot is not yet altogether looſed, because he is expresly appointed Lorde of that citie. But if we consider, that onely a right of dwelling was graunted to the Leuits in those cities, there shall be no repugnance. In the meane time, the modestie of Caleb is worthie of no small praise, which in that portion, which by extraordinarie priuilege was graunted to him, did not refuse to entertaine the Leuites.

Chap. 15.

THis then was the lot of the tribe of the children of Iudah by their families: *euen* to the border of Edom, and the wilderneſſe of Zin, Southward, on the Southcoaſt.

2 And their Southborder was the ſalt Sea coaſt, from the point that loketh Southward.

3 And it went out on the Southſide toward Maaleth-akrabbim, and went along to Zin, and aſcended vp on the South ſide vnto Kadeſh-barnea, and went along to Hezron, and went vp to Adar, and fet a compaſſe to Karkaa.

4 From thence went it along to Azmon, and reached vnto the

the riuer of Aegypt, and the end of that coaſt was on the Weſt-ſide: this ſhalbe your Southcoaſt.

5 Alſo the Eaſt border ſhalbe the ſalt Sea, vnto the end of Iordan: and the border on the North quarter, from the point of the Sea, *and* from the end of Iordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northſide of Beth-arabah: ſo the border from thence goeth vp to the ſtone of Bohan the ſonne of Ruben:

7 Againe, this border goeth vp to Debir, from the vallie of Achor, and Northwarde, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southſide of the riuer: alſo this border goeth vp to the waters of Enſhemeſh, and endeth at En-rogel:

8 Then this border goeth vp to the vallie of the ſonne of Hinnom, on the Southſide of the Iebuſites: the ſame is Hieruſalem, alſo this border goeth vp to the top of the mountaine that lieth before the vallie of Hinnom Weſtward, which is by the end of the vallie of the Giantes Northward.

9 So this border compaſſeth from the top of the mountaine, vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is Kiriath-iearim.

10 Then this border compaſſeth from Baalah Weſtward, vnto mount Seir, and goeth along vnto the ſide of mount Iearim, which is Cheſalon, on the Northſide: ſo it commeth downe to Beth-ſhemeſh, and goeth to Timnah.

11 Alſo this border goeth out vnto the ſide of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth vnto Iabneel: and the ends of this coaſt are to the Sea.

12 And the Weſt border *is* to the great Sea: ſo this border ſhalbe the bounds of the children of Iudah round about, according to their families.

13 And vnto Caleb the ſonne of Iephunneh did Ioſhue giue a parte among the children of Iudah, as the Lorde commanded him, *euen* Kiriath-arbah of the father of Anak, which is Hebron.

1 And the lot, &c.) I haue shewed before, that in setting out the situation of the places, & searching out the reason of their names, I would not be curious, partly because I confesse, that I am not so exercised in the knowlege of Topographie or Chorographie, partly because of great laboure bestowed therein, small fruite would come to the readers. Yea, peraduenture the greatest parte of men should take paine without any profite. But to the purpose, we must note, that the lot of the tribe of Iuda, worth not onely fall in a high place, that the verie hight of the region might commend the dignitie of the kingdome that should be therein: but because the name of that tribe, doeth first come forth, as a foreshewing of the same matter. They beginne to diuide that which was alredie conquered by warre. The names of the tenne tribes are cast into a potte. Iuda is preferred before all the rest. Who seeth not, that he is lifted vp into the highest degree, that the prophesie of Iacob might be fulfilled: Now, within these boundes, which are here set downe, it is well knowen, that there were goodly pastures, noble and fruitefull vines. Thus, when the lot doeth answere to the prophesie of Iacob, it is manifest, that it fell not by chaunce: and that the holie Patriarch did pronounce that, which was deliuered to him by the spirit of God. They that are skilfull of the places, may with more pleasure and profite inquire more of them. But that the ruder sorte be not greeued to reade vnknowne names, let them thinke, that it is well worth their laboure, if they doe remember, that short summe which I haue touched, namely, that the tribe of Iuda is lifted vp on high, that it may be seene aloft aboue the rest, vntill the scepter doe arise from thence: and secondly, that a region fruitfull of vines and pastures is assigned to him: moreouer, that all the people might acknowledge, that his lot fell not by chaunce, which was foreshewed three hundred yeres before. Furthermore, of the large and manifold compasse of the places, the vnlearned sorte may easily gather, that it was a great prouince, which was assigned by lot to that one tribe. For, although some diminution happened afterward, yet they had alwaies the largest dominion. And we must remember, that which I said, that nothing else was declared by the lot, but that the border of the sonnes of Iuda ioyned vppon the land of Edom, and the sonnes of Sin, and that on the other side, they bordered vpon the brooke of Egypt, and vppon the Midland sea: but they that were chosen to be

diuiders,

diuiders, as their iudgement serued them, according to the multitude of men, did measure out how great their portion should be, & did not enlarge their boundes further: & the same reason they followed in the rest, as the neerenesse of the places required. Neither did the errour which they committed, any thing hinder, but that which they decreed remained stedfast. For as they were not ashamed in parte to retracte that portion, which they had made vnaduisedly: so on the other side, when the people did see, that they handled the matter, with all faithfulnesse and vpright dealing, they did willingly submit themselues to their decree: neither did a particular errour let a generall action from being confirmed & ratified. It shall not be amisse, in one worde to touch the citie of Iebus, which afterward was called Hierusalem. Although it was alreadie, by the secreat counsell of God, chosen to be his Sanctuarie, and the seate of the kingdome, which should be there: yet it was possessed of the enimies, vntill the time of Dauid. For in that they were so long depriued of that place, in which was grounded the holinesse, excellencie, and beautie of all the lande beside: therein appeared plainly the curse of God, to punish the slouthfulnesse of the people. For it was as much, as if the cheefe and principall ornament and dignitie of the land, were taken away from them. But on the other parte did shine the meruellous goodnesse of God, that the Iebusites, which after their time was prolonged, seemed to haue taken so deepe and sure roote in the land: yet for all that were rooted out, and pulled out of their place, when they thought least of it.

13 But to Caleb, &c.) If iudgement should be geuen, according to the present state, it seemeth to be a foolishe thing, that an imagined gift should be so often rehearsed, whereof Caleb receiued no benefite, so long as Iosue liued. But here is set foorth as well the trueth of God, as the faith of the holy man, which rested vpon his promise. Therfore, although scornefull men at that time, would haue derided and scoffed, as well at the carefulnesse of Caleb, as at the vnprofitable liberalitie of Iosue, and the inhabitants of the same place, (if the report thereof had bene brought to them,) would haue proudly despised it, not without scoffes and tauntes: yet God at the length declareth in effect, the certeintie and constancie of his decree. As for Caleb, although he sawe, that he was kept off from hauing accesse vnto the hill, yet he testified, that he was content with the onely pro-

mise of God: like as this is a right triall of faith, not to be greeued to want the fruition of the things that are promised, vntill the due time come. Moreouer, this place and such like doe teach, that the Giantes, which are commonly called Enakim, were so called of Enak the authour of their stocke, and so it is a name of their kinred. But at what time he draue away the sonnes of Enak, we shall see soone after. In the meane time this place doeth teache vs, that when Caleb alleadgeth the name of Moses, he vsed no deceipte, nor affirmed any thing vntruely, because it is nowe plainely aduouched, that Moses did so appoint it, by the commaundement of God.

14 And Caleb droue thence three sonnes of Anak, Sheshay, and Ahiman, and Talmaie, the sonnes of Anak.

15 And he went vp thence, to the inhabitantes of Debir: and the name of Debir before time was Kiriath-sepher

16 Then Caleb saide, He that smiteth Kiriath sepher, and taketh it, euen to him will I geue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it: and hee gaue him Achsah his daughter vnto wife.

18 And as she went in to him, shee moued him to aske of her father a feelde: and she lighted off her Asse, and Caleb saide vnto her, What wilt thou?

19 Then shee answeared, Geue me a blessing: for thou hast geuen me the South countrie: geue mee also the springs of water. And hee gaue her the springes aboue, and the springes beneath.

20 This shalbe the inheritance of the tribe of the children of Iudah, according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southward were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hezron (which is Hazor,)

26 Amam

26 Amam, and Shema, and Moladah,
27 And Haza, Gaddah, and Heſhmon, and Beth-palet,
28 And Haſar-ſhual, and Beerſheba, and Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Cheſil, and Hormah,
31 And Ziklag, and Madmanna, and Sanſannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all theſe cities are twentie and nine with their villages.
33 In the lowe countrie were Eſhtaol, and Zoreah, and Aſhnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Iarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.
37 Zenam, and Hadaſha, and Migdalgad,
38 And Dileam, and Mizphe, and Ioktheel,
39 Lachiſh, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithliſhe,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah, ſixteene cities with their villages,
42 Lebnah, and Ether, and Aſhan,
43 And Iiphtah, and Aſhnah, and Nezib,
44 And Keliah, and Aczib, and Mareſhah: nine cities with their villages.
45 Ekron with her townes and her villages,
46 From Ekron, euen vnto the Sea, all that lieth about Aſhdod with their villages.
47 Aſhdod with her townes and her villages: Azzah with her townes and her villages, vnto the riuer of Aegypt, and the great Sea was their coaſt.
48 And in the mountaines were Shamer, and Iattir, and Socoth,
49 And Dannah, and Kiriath-ſannath (which is Debir,)
50 And Anab, and Aſhtemoth, and Anim,
51 And Goſhen, and Holon, and Giloth: eleuen cities with their villages.
52 Arab, and Dumath, and Eſhan,
53 And Ianum, and Beth-tappuah, and Aphekah,

54 And Humtah,and Kiriath-arba (which is Hebron,) and Zior: nine cities with their villages.

55 Maon, Carmel,and Ziph,and Iuttah,

56 And Izreel,and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah,tenne cities with their villages.

58 Hashul, Beth-zur,and Gedor,

59 And Maarah, and Bethanoth,and Eltecon: sixe cities with their villages.

60 Kiriath-baal,which is Kiriath-iearim,and Rabbath: two cities with their villages.

61 In the wildernesse were Beth-arabah, Middin, and Secacah.

62 And Nibshan,and the citie of salt, and En-gedi: sixe cities with their villages:

63 Neuertheless, the Iebusites,that were the inhabitantes of Hierusalem, could not the children of Iudah cast out,but the Iebusites dwell with the children of Iudah at Hierusalem vnto this day.

Here is that declared, which was done after the death of Iosue, as appeareth by the booke of Iudges: but least the straungenesse shoulde breede a question, for that a fruitefull lande and full of springes was geuen in patrimonie to a woman, the writer of the booke thought good to enterlace that historie, whiche came to passe afterward, that nothing shoulde remaine doubtfull in the lotte of the tribe of Iuda. First it is saied, that Caleb, after he had taken Hebron, laied seege to Debir, or Kiriath Sepher, and promised to take him to his sonne in Lawe which first should enter into it. And it appeareth, that seeing hee prouoketh his souldiers to take the citie with so singular a rewarde, that it was a matter of no small hardnesse. Whereby is confirmed that, whiche wee sawe before, that a painfull peece of woorke was laied vppon him, when he was infeoffed with such a possession, as not without great daunger he could conquere. Therefore, to encourage his most valiaunt souldiers, he promiseth the mariage of his daughter in reward of his valiantnesse, whosoeuer should first scale the walles and enter the citie. Then it is added, that Othoniel, which was his brothers sonne,

obteined

obteined this reward by his vertue. But how it crepte into the vulgar translation, (The yonger brother of Caleb,) I knowe not: and surely, the errour can not be excused by any colour: therefore diuerse men vnskilfully trouble themselues, to search how Othoniel would take his Neece to wife, because such mariage was alredie forbiden by the Law. It is easie to proue, that he was not her Uncle, but her Uncles sonne. But here it is demanded, how Caleb was so bolde to promise his daughter, before he knew how her affection stoode. For although it be the duetie of parentes, to geue foorth their daughters in marriage: yet they are not allowed suche Tyrannicall rule ouer them, that they may marrie them to what husbandes they list, without knowing their minde and affection to them. For when all contracts ought to be voluntarie in marriage, especially there ought to be libertie, that no man be constrained to binde his faith against his will. But Caleb was lead with a likelie reason, that he doubted not of the consent of his daughter: because she could not with shamefastnes refuse so honorable a condition, for such a husband was geuen her, as was not one of the base multitude, but one that excelled al the rest in praise of warlike vertue. Albeit it may be, that Caleb in the heate of the battell did promise vnaduisedly, that which was not in his authoritie altogether to performe: yet I thinke the couenant must be expounded according to common right which is, so that the good will of the maide were obteined. Surely, God heard the wish of Caleb, while he offered him a sonne in Law, according to his heartes desire: for if he had had free choyce, there was no man, whom he would more haue wished.

18 And it came to passe when she came, &c.) Although we may well thinke, that Achsa was a maiden indued with excellent manners, and well brought vp, whose marriage was promised to the conquerer in place of a singular reward: yet here is bewrayed her vnlawfull desire, and couetous affection. She knew that women by the Lawe of God were excluded from the inheritaunce of landes: yet neuertheless she coueteth, and pricketh forward her husband with vniust expostulation. For so ambitious and couetous wiues cease not to trouble their husbandes, till they compell them to forget all shame, modestie, and equitie. For, although the couetousnesse of men also is vnsatiable: yet women are carried more headlong into that vice. Therefore, all husbandes ought to take heede more diligently, that *Num. 27. 2.*

by their importunate counsells, they be not kindled to couetousnesse, as it were with bellowes. But greater disorder bewrayeth it selfe in her, when through the gentlenesse of her husband, and indulgence of her father, she waxeth bolder. For, not being content with the land that was geuen her, she requireth a grounde that is well watered. So, when one hath passed the measure of right & honestie, that vice is by and by accompanied with impudencie. But whereas her father denied her nothing, it is a signe that he loued her tenderly. But thereof it followeth not, but that the vngratious couetousnesse of lucre is worthie to be hated, which blindeth our mindes, and peruerteth our right iudgement. Where it is said, that Achsa alighted from her Asse, some referre it to crafte and dissimulation, as though she fell downe for greefe, and so her fall was a signe of swooning or failing of her heart, but it is more simple to think, that she fell downe at her fathers feete, the more humbly to entreate him. Howe so euer it was, the woman, by crafte and flatterie, procured to her selfe the right of other men, whereby the portions of her brethren were diminished.

20 This is the inheritaunce, &c.) Before he compassed the boundes of the children of Iuda: but now after an other manner is declared, how large and fruitfull a countrie befell to them: in which also the great liberalitie of God towardes them is commended. There are numbered a hundred & thirtene cities, with their townes and villages: which number doeth testifie, not onely the multitude of men: but also the fruitfulnesse of the lande. And yet there is no doubt, but that a new fruitfulnesse was geuen vnto it, by the blessing of God. And yet in the verie nature of the land, it behoued the grace of God to shine, while he chose a countrie for his people, replenished with all abundance of good thinges. Now, if we looke to the men of the tribe, halfe that region would haue serued them abundantly for their habitation. For if eight hundred were diuided into euerie citie: the towns & villages remained for the rest of the multitude. And certeinly, soone after a portion was taken out, which was geuen to the tribe of Simeon. For so was fulfilled the dispersion, whereof Iacob did prophesie, that the posteritie of Simeon should be as a straunger in an other mans ground. Therefore they were admitted as ghestes by the children of Iuda.

Gene.49.7.

63 But the Iebusites, &c.) This maketh nothing for excuse of the

the people, neither is it set downe for that ende: for if they had endeuoured to the vttermost of their power, and had bene destitute of successe, the reproch had fallen vppon God him selfe, which had promised, that he would be their Capteine continually, till he had deliuered them the lande voide of their enimies, and that he would send hornettes, or waspes, which shoulde driue away the inhabitantes. Deut. 7. 20. Therefore, it was onely through their owne slouthfulnesse and cowardlinesse, that they obteined not the cittie of Hierusalem. They could not therefore, because slouth would not let them, while through desire of quietnesse, they neglected the commaundement of God. A place worthie to be noted, that we may learne to bend all our force cheerefully, to accomplish that which God commaundeth: and to omitte no occasion, lest if we loyter, the gate be shut vp against vs. If they had deferred it but a shorte time, they should not haue bene reprehended: but the negligence and dastardlinesse of so long time, did after a sorte reiect and driue backe the blessing of God.

Chap. 16.

AND the lot fell to the children of Ioseph, from Iordan by Iericho vnto the water of Iericho Eastwarde, *and* to the wilderneſſe that goeth vp from Iericho, by the mount Beth-el:

2 And goeth out from Beth-el to Luz, and runneth along vnto the borders of Archiataroth,

3 And goeth downe Westward to the coast of Iaphleti, vnto the coast of Beth-horon the nether, and to Gezer: and the endes thereof are at the Sea.

4 So the children of Ioseph, Manasseh, and Ephraim, tooke their inheritance.

5 Also the borders of the children of Ephraim, according to their families, euen the borders of their inheritance on the Eastside, were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Micmethah on the Northside, and this border returneth Eastwarde vnto Taanath-shiloh, and passeth it on the Eastside vnto Janoha,

7 And

7 And goeth downe from Ianoha, to Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iordan.

8 And this border goeth from Tappuah Westwarde, vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim, by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Chanaanite that dwelt in Gezer, but the Chanaanite dwelleth among the Ephraimites vnto this day, and serue vnder tribute.

1 And the lotte, &c.) First he telleth generally, what lotte fell to the two sonnes of Ioseph, afterwardes he rehearseth the lotte of Ephraim. And it is maruell, seeing halfe the tribe of Manasse was alreadie placed beyond Iordan, yet more wordes are spent about the other parte, which remained, than about all the tribe of Ephraim: which as it was more populous, so it did iustly challenge a larger ground: but that the speech is longer about the posteritie of Manasse, it commeth by occasion: because the author of the booke doeth repeate againe, how they had a place appointed them, without casting of lots, in the land of Basan. Afterward he reherseth that that was confirmed by Iosue, which Moses by authoritie of God cõmanded concerning the daughters of Selophad. Therefore, when there was no doubt of the bounds of Ephraim, neither should there be any strife about them, their lotte is breefly set forth. But here ariseth a newe question: seeing the right of the first begotten was passed from Manasse to Ephraim, how the posteritie of him, which was higher in degree of honour, obteined their citties among the children of Manasse. For by this meanes their state seemeth to be inferiour vnto them. But I doe so interprete it, that when the portion of Manasse was larger than according to the number of the men, when iust accompt was made, certeine cities were withdrawen which made vp the iust portion of the tribe of Ephraim: not that they should dwell intermixed as it were by licence of the children of Manasse: but because their borders were extended further toward them, whom a scanter possession might suffice. But in the

end

end of the Chapter, the slouth and cowardlie of the tribe of Ephraim is noted with infamie, for that he draue not out the Chananite out of Gaza, for if they had gone forward manfully, and wisely, to challenge the land which was fallen vnto them by lot, the victorie was in their hande: for they should haue attempted nothing rashly, because the casting of lottes was as good, as if God had reached forth his hand out of heauen. But their shamefull slouthfulnes is more clearely expressed, and their fault augmented, because they made them tributaries, with whome it was not lawfull to enter into any couenant. Therefore, when God had expressely forbidden his people to make any contract with those nations, and specially to couenant with them for pardon and life, the children of Ephraim did more greeuously offend, than if they had suffered them without any couenant.

Chap. 17.

THis was also the lotte of the tribe of Manasseh: for he was the first borne of Ioseph, to wit of Machir, the first borne of Manasseh, and the father of Gilead: now becase he was a man of warre, he had Gilead, & Bashan.

2 And also of the rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manassah, the sonne of Ioseph, according to their families.

3 But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, and Noah, Hoglah, Milchah, and Tirzah.

4 Which came before Eleazar the Priest, and before Iosshue the sonne of Nun, & before the Princes, saying, The Lord commanded Moses to geue vs an inheritance among our brethren: therefore, according to the commaundement of the Lord, hee

gaue them an inheritaunce among the brethren of their father.

5 And there fell tenne portions to Manasseh, beside the land of Gilead, and Bashan, whiche is on the other side Iordan.

6 Because the daughters of Manasseh did inherite among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 So the borders of Manasseh, were from Asher to Micmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitantes of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah, beside the border of Manasseh, belongeth to the sonnes of Ephraim.

9 Also this border goeth downe vnto the riuer Kanah, Southwarde to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the Sea.

10 The South perteineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they meete together in Asher Northwarde, and in Issachar Eastward.

He returneth againe to the tribe of Manasse, especially to confirme that which wee sawe before of the daughters of Selophehad. For it beeing a straunge matter, that women should succeede indifferently with men: yet because there was fiue of them left by their father, they proued that it was meete, that left their father, without his desert, should be punished as one that died childlesse, it was meete, that they should be receiued into his portion. So God by an oracle had geuen answeare vnto Moses, that they should make one head in succession. Now they require, that the same may be to them performed which was adiudged by the mouth of God. That Manasse doeth still reteine the name of the first begotten, wee ought to take it so, that it be not repugnant to the prophesie of Iacob: for rather his birthright is here after a manner buried, and his dignitie restrained vnto the time passed. Where it is to be noted, that men are such holdfastes, and addict vnto their owne profites, that it seldome commeth in their mindes, to yeeld to other men their right.

right. The daughters of Selophehad by an heauenly decree had obteined a portion, neither was there any man that durst say a worde against it. But for all that, if they had held their peace, there had bene none accompt made of them. Therfore lest lingering should be hurtfull to them, they come to Iosue & Eleazar, & vrge them that they be not depriued of their lawfull inheritance. And Iosue maketh no delay, but that they may obteine immediately, that which is iust and right. Neither doe the people murmur at it. Whereupon we gather, that they were all well inclined to equitie: but while euery man is carefull for his owne, they doe too much neglecte others, of whom they ought to haue regarde.

5 And ten inheritances, &c.) In this place are numbred seuen stockes or houses in the posteritie of Manasse: Machir his eldest sonne is placed by himselfe. Now it is demanded, how the inheritance was diuided into tenne partes: Some interpreters doe craftily make as though they sawe not this doubt: other, because they cannot lose the knot, inuent verie trifling expositions. Surely it were against all reson, that foure lots were geuen to fiue daughters. And it is no more agreable to truth, that because their father was the eldest, therfore they had his part doubled. This is out of doubt, that Gilead the sonne of Machir, which was the great grandfather to these women, of whom we speake, did choose his seate in the mount Gilead & Basan. Therefore, seeing he had by priuiledge, without casting of lottes, obteined an inheritance alreadie, he ought not to cast lots in the land of Chanaan: except peraduenture he placed but halfe his familie beyond Iordan. For Hepher was one of his sonnes, but not his only sonne: like as the issue of the other fiue brethren might be diuided into more heades, according to which number the diuision was made: For we cannot tell, in what degree the families were taken, vnto whom their portion fell out in the land of Chanaan. And we reade none other thing here, but that tenne lottes were cast among the sonnes of Manasse, beside that region which they had obteined before, beyond Iordan. Therefore it is in vaine to contend about the number, the certeintie whereof wee can not gather out of this present historie: for this before all things must be obserued, vnto how many families the partition was made cõmon. And it may be, that the daughters of Selophehad had their patrimonie geuen them there. For they are saide in deede to haue dwelled among their fathers brethren: but the place is not assig-

ned where. Howsoeuer it is, I doubt not, but a mutuall equalitie was obserued, that seing the rest were prouided for beyond Iordan, they diuided the land that was subiect to casting of lots in to ten families, whose names are not here rehearsed.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her townes, and Ibleam and her townes, and the inhabitantes of Dor with the townes thereof, and the inhabitantes of En-dor with the townes thereof, and the inhabitantes of Thaanach with her townes, and the inhabitantes of Megiddo with the townes of the same, euen three countries.

12 Yet the children of Manasseh could not destroy those cities, but the Chanaanites dwelled still in that land.

13 Neuertheless, when the children of Israel were strong, they put the Chanaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshue, saying, Why hast thou geuen me but one lot, and one portion to inherite, seeing I am a greate people, for asmuch as the Lorde hath blessed me hitherto?

15 Ioshue then answeared them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there, in the lande of the Perizzites, and of the Giantes if, mount Ephraim be too narrowe for thee.

16 Then the children of Ioseph said, The mountaine will not be enough for vs: and all the Chanaanites that dwell in the lowe countrie, haue charriots of yron, as well they in Beth-shean, and in the townes of the same, as they in the vallie of Izreel.

17 And Ioshue spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and th ou shalt cut it downe: and the endes of it shalbe thine, & thou shalt cast out the Chanaanites, though they haue yron chariots, and though they be strong.

11 And Manasseh, &c.) It is not easie to gather, how they were so mingled,

mingled, that they possessed certeine cities in the lot of Aser, and Izachar, when the tribe of Ephraim dwelt within their borders: except peraduenture it was so prouided, lest a more commodious kind of dwelling shoulde haue bene subiect to many quarelles and complaintes: or else perhapps, as the whole region was afterward better knowen, some thing was chaunged in the former partition, according to the rule of equitie. Therefore this seemeth to be a new addition, while it was knowen, that the children of Manasse might be enlarged, without the losse of the other. Neither was there geuen them a peaceable possession, which they might presently enioy: but their inheritaunce was layed vp vnder hope, that they might rest rather in the heauenlie promise, than in the earthlie possession. Yet that they obteined not those cities, it is imputed to their owne fault, for the lot was to them an vndoubted pledge of victorie. Therefore they could not driue out the inhabitantes, because they were not persuaded in their hearts, that God was true of his promise, and so they stopped the course of Gods power, through their own slouthfulnes. But the other fault was lesse tollerable: when they might easily haue destroyed them all; they were not onely slouthfull in executing the commaundement of God: but being moued with filthie lucre, they saued those aliue, whom GOD had appointed to be destroyed. For those whom we charge with tribute, we doe in a manner receiue them vnder our tuition and protection. God had appointed them to be ministers of his vengeaunce, he had geuen them strength enough to execute the same: but they were not onely slacke therein, but also depriued themselues of libertie to doe well. Therefore it is no merueil, if God seuerely reuenged their so froward slouthfulnesse, that those nations, whom they had pardoned, contrarie to the manifest prohibition of God, shoulde bee come prickes to be thrust into their eyes, and goades to digge in their sides. Also here ariseth a question, how they had cities graunted to them in the tribes of Aser and Izachar, when both their portions was yet vnknowen. Therefore, by anticipation that is rehearsed, which was not yet fulfilled. Howsoeuer it be, we gather, that because of the ignorance of the places, euerie parte was not so exactly diuided at the first, but that it was needefull more or lesse to correct that, which was first set downe. And generally we must take it so, of the tribe of Ephraim, and the rest, that many cities, which they obteined, were so wasted, that they *Num. 33. 53*

serued them to no vse. Wherefore I doubt not, but many ruines are here buried. And then it is to be thought, that where base townes were, through the fruitefulnesse of the soile, and other commodities, noble cities were builded. For surely, Sichem was of sufficient renowme to haue had a name, and a degree: yet there is no mention of it here, like as there is not also of Samaria, which being the Metropolitane citie of the kingdome of Israel, perteineth to the same tribe of Ephraim, as it is well knowne. Therefore it is manifest, that many cities were possessed in euerie tribe, whereof here is no mention at all.

14 And the children of Ioseph, &c.) Although they set a faire colour of excuse for their complaint: yet they dissemble amisse, that no more was comprehended in one lot, than serued for one tribe. Yet I can not tell, whether the lot was cast confusedly for the sonnes of Ioseph: and surely it seemeth against reason, that it should be so. Iosue was not ignorant, nor yet the other ouerseers, of the diuision, that Ephraim and Manasse made two heads or two stockes: and it hath bene often saide before, that the lande was diuided into tenne tribes, which number could not stand, except they discerned the tribe of Manasse from the tribe of Ephraim. Therefore it is certeine, that they were not deceiued with so grosse an errour, that they would cast two names vppon one lot. For it had bene intolerable vnrighteousnesse, to hide two tribes vnder the name of Ioseph, that they might defraud them of the one halfe of their right. Adde herevnto, that the portion of either of them, was before distinctly described, and set foorth with their seuerall boundes. Therefore reason leadeth vs rather to this opinion. When the lottes were cast vppon two tribes, it came to passe, by the wonderfull counsell of God, that these brethren which had one father, should be neighbours and lie both together: therefore they doe vniustly find fault, that they haue but one inheritaunce geuen them, because neither was the negligence of Iosue so greate, nor his minde so malignant, that either for lacke of consideration, or through enuie, he would defraud them of their cleere and manifest right: but hereof did arise this false complaint of the scantnesse of their landes, because they made none accompte of all that grounde, which was yet to be conquered by prowesse of warre: as though the lott had placed all the other tribes beside in a peaceable soile. And therefore Iosue, with one worde,

doeth

doeth confute and discusse all their contention and quareling, and turneth vppon their owne heades that crime, whereby they assaied to make him to be enuied. If ye haue such store of men (saith he) and so great a multitude, why doe you not fall vppon your enimies, whose region is geuen vnto you? For, if ye doe valiantly enter into the inheritaunce graunted to you by God, trusting in his promise, the successe shall not deceiue you. We see, that although they were wel prouided for, yet they are blinded with their own slouthfulnes, so that they complaine, that they are pinned in with streightes: because they would not moue their little finger, to seeke the effect of their lot to haue larger roome. Wherefore, this place doeth teach vs, if we thinke at any time that lesse is performed vnto vs, than ought to be, that we must diligently search out all lettes, that we doe not rashly cast vppon others, the fault that resteth in our selues.

16 To whom they made answere, &c.) It appeareth, that they were too much addicted to them selues, because they drawe backe as much as they ran, that they might not geue place to the reason propounded by Iosue: then the which yet nothing was more indifferent. They obiect, that the hill was vnfruitefull, and as it were a deserte, so that if any thing were added, they should feele small profite thereof. As touching the plaine, which was well occupied and fruitfull, they obiect that they are shut out from it, & kept out of it, through the terrible forces of their enimies. Therefore they make mention of yron charriots, as though they had neuer tried before, that God could easily ouerthrowe, as well the charriots, as the horsemen. But Iosue, with a plaine and wise answere, doeth well reproue both their couetousnesse, and their delicacie, & slouthfulnesse. If the forest (saith he) at this time, be not fruitfull enough: thou maist cut downe the trees, and make thee goodly feeldes: so that, if thou wouldest not spare thy labour, this dwelling which thou haste, woulde serue thy turne well enough. And as for yron charriots shall not let, but God may performe that which he hath promised. The inheritaunce is thine: onely enter vppon it, with such boldenesse, as becommeth thee.

Chap.

Chap. 18.



ND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the Tabernacle of the Congregation there, after the lande was ſubiect vnto them.

2 Nowe there remained among the children of Iſrael ſeuen tribes, to whome they had not diuided their inheritance.

3 Therefore Ioſhue ſaide vnto the children of Iſrael, Howe long are ye ſo ſlacke to enter and poſſeſſe the land, which the Lord God of your fathers hath geuen you?

4 Giue from among you for *euerie* tribe three men, that I may ſend them, and that they may riſe, and walke through the land, and diſtribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into ſeuen partes, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall ſtand in their coaſtes at the North.)

6 Ye ſhall deſcribe the land therefore into ſeuen partes, and ſhall bring them hither to me, and I will caſt lottes for you here before the Lorde our God.

7 But the Leuites ſhall haue no part among you: for the Prieſthoode of the Lord is their inheritance: alſo Gad and Ruben and halfe the tribe of Manaſſeh haue receiued their inheritance beyond Iordan Eaſtward, which Moſes the ſeruant of the Lorde gaue them.

8 Then the men aroſe, and went their way: and Ioſhue charged them that went to deſcribe the land, ſaying, Departe, and goe through the land, and deſcribe it, and returne to me, that I may here caſt lottes for you before the Lorde in Shiloh.

9 So the men departed, and paſſed through the land, and deſcribed it by cities into ſeuen partes in a booke, and returned to Ioſhue into the campe at Shiloh,

10 Then

10 Then Ioshue cast lottes for them in Shiloh before the Lorde, and there Ioshue diuided the land vnto the children of Israel, according to their portions.

1 And all the multitude, &c.) Here is reported that solemne assemblie, which was held at Silo, where consultation was had for casting of the rest of the lottes. For although they begamne to cast lottes of a godlie zeale, yet that action was interrupted: although the victorie ought to haue gone before the diuision, which depended vppon the onely mouth of God. Wherefore they come together in Silo, to decree what was needfull to be done in time to come. And there is no doubt, but Iosue called this assemblie, that he might shake away from them their slouthfulnesse. For they vtter nothing of their owne accorde: but he beginneth to chide them, that they were slacke and slowe, to enter vppon the inheritaunce, which God himselfe had geuen them. For we may gather by his speach, that in the beginning they were full of cheerfulnesse: but there followed no perseuerance. And yet that obedience was adorned with the commendation of the holy Ghost, which soone after vanished away. And we must note, that the people is reprehended, not for that they were negligent in casting of lottes: but because they did not possesse the inheritance which was offered to them by God. And surely, as the casting of lottes was a signe of some faith, so that region, which fell to euerie one of them, was a sure and faithfull pledge of that possession, which afterward they should haue: for God did not trifle and plaie, when he assigned to euerie one their portion. The verbe RAPHAH, which I haue translated, To cease, doeth signifie also, To be feeble and weake. Therefore he accuseth them of shamefull slouthfulnesse, that when it was high time to chase away their enimies, by lingering & loytering, they hindered the effect of the benefite of God. For if they had bene content with their bare lot, and had embraced by faith that which fell vnto them, doubtlesse they would haue bene prompt and readie to finish the warres: or rather as conquerours they would haue made haste vnto the triumphe. Now it is said, that the Arke was placed in Silo, not only that their consultation might be the more holie and graue, being as it were in the sight of God: but because the place was quiet and safe from all forreigne violence and iniurie. For that of all other thinges was cheefly to be cared

for, that it shoulde not bee lefte open vnto the soudaine inuasions of the enimies. For although the hand of God was stretched out on euerie side to keepe off, and beate back the force of their enimies: yet God did so dwell amongest them, that he would haue them to be as it were his gard and keepers. But although a standing place for the Arke was then chosen, yet was it not a perpetuall house, but onely an Inne for a time. For it was not in the will or election of the people, to appoint God a place where he should kepe residence: but that ought to haue bene looked for, which is often spoken of the Lawe, that he himselfe would appoint a place for the memorie of his name: which at the length was performed, when the mount Sion was chosen out for the Temple. For which cause it is said in the Psalme,
Psal. 122. 2. Our feete shall stand in thy courtes O Hierusalem: by which wordes is signified, that the Arke vntill that time was but a gheſt & straunger. But the ruine and ouerthrowe of Silo hath taught vs at the length, that they which corrupt his benefites, shalbe protected by no excellence or dignitie against his vengeaunce. Vntill the death of
1. Sam. 4. Helie, GOD suffered his holy name to be worshipped there: but when all religion was defiled with the vngodlinesse of the Priestes, and almost abolished through the vnthankfulnesse of the people, that place became notable vnto the posteritie through the example of the fearfull punishment thereof. And therefore Ieremie willeth the
Iere. 7. 12. citizens of Hierusalem, which were lewdly proude of the Temple, to directe their eyes vnto that example, Behold (saieth he) the tabernacle of God was in Silo, before it came to you: now ye see into how greate shame that auncient glorie is turned.

4 Deliuer three men, &c.) Caleb and Iosue had alredie searched out those coastes, and the people by inquirie had knowne many thinges: yet Iosue would haue that lande diuided as it were vppon the present viewe: and commandeth three spies to be chosen for euerie one of the seuen tribes, that in the mouth of two or three, euerie controuersie might be ended. But nothing seemeth to be lesse agreeable to reason, than to send one & twentie men, which should not only passe streight through the land of their enimies, but also should compasse about by many crooked turninges, that no corner shoulde bee hid from them, but that they should measure the length and bredth, and should also consider vnequall coastes. For euerie one, whome they should meete, might easily suspecte what men they were, and

for

for what cause they were sent about this businesse. Finally, they could not returne againe freely, but through a thousand deathes: neither would they of a blinde and brutishe motion haue aduentured themselues in so great daunger, nor Iosue would haue bene authour vnto them of so perilous a iorney: but because they had good experience, that those nations beeing astonished with feare from Heauen, desired nothing more than peace: for although they hated the children of Israel, yet beeing subdued with so many slaughters, they durst not stirre a finger against them: so the searchers or surueyers went forward, as it had bene into a peaceable countrie, either vnder pretext of merchandize, or else as harmelesse straungers. It may be also, that beeing diuided into seuerall companies, they made their iourney more secretly. Certeine it is, that they neuer could haue had such boldnesse and trust, but because they knew themselues to be vnder the shadowe of the wings of God, and therefore feared not those blinde and blockish nations. Hereuppon it is that their prompt and readie will is here commended: for except they had bene persuaded, that the handes of those nations were bound by God, that they could not touch them, they might haue had iust and honest occasion to haue refused the voyage.

2. So the men went, &c.) Here is not only commended their willing obedience, in which appeareth their singular vertue, but also the notable fauour of God, that he vouchsafed to geue such wonderful successe to the godly purpose of Iosue and the people. If they had crept through mines vnder the earth, they could scarse haue escaped innumerable dangers. Now when they marke the cities & their situations, the fields, the varietie of regions, & all the coastes, & without any euill aduenture returne happily againe, who would doubt, but that their life was preserued by the wonderfull power of God, among a thousand deathes? Therefore by way of Emphasis or augmentation to celebrate the grace of God, it is said, that they returned into the host: which is asmuch in effect, as that they were brought backe by the hand of God, that the people might more willingly fall to casting of their lots. For their minds would not yet haue ben well purged of werines, but that they sawe in this voayge the wonderfull grace of God, which promised vnto them successe according to their desire. Therefore Iosue is said to haue diuided the land according to the portion of euery one, as though he put them in quiet possession: but yet the effect depended vpō the presence of God, because it ought

fice them, that the whole matter was gouerned by the authoritie of God, which neuer deceiueth his seruantes, no not when hee seemeth to plaie or trifle. But in what sense the Arke of couenant is called God, or his face, I haue expounded in many places before.

11 And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iordan, and the border went vp to the side of Iericho on the Northparte, and went vp through the mountaines Westward, and the endes thereof are in the wildernesse of Beth-auen:

13 And this border goeth along from thence to Luz, *euen* to the Southside of Luz (the same is Beth-el:) and this border descendeth to Attoth-addar, neere the mount, that lieth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath baal, (which is Kiriath-iearim,) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter *is* from the end of Kiriath-iearim, and this border goeth out Westward, & commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the vallie of Ben-hinnom, which is in the vallie of the Giantes Northward, and descendeth into the vallie of Hinnom by the side of Iebusi Southward, and goeth downe to Enrogel,

17 And compasseth from the North, and goeth forth to Enshemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Ruben,

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reache

to

to the point of the salt Sea Northward, *and* to the end of Iordan Southward: this is the Southcoast.

20 Also Iordan is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof, round about according to their families,

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the vallie of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, & Iebusi, (which is Hierusalem,) Gibeath, *and* Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

In the lot of Beniamin, there falleth out nothing greatly needfull to be noted, but that it being a litle trive, is preferred before others. I confesse indeed, that in respect of the fewnesse of the people, it was shutte vp within narrowe borders, for it obteined but sixe and twentie cities: yet was this an honourable thing of it selfe, to receiue their inheritaunce before other more populous tribes. Adde hereunto, that by this meanes, they were made neighbours & borderers vpon the sonnes of Ioseph, with whom they were next of kin. For they were placed in the middest, betweene Ephraim and Manasse on the one parte, and the tribe of Iuda on the other parte. This was also a singular honour, that among other cities Hierusalem also fell to their lot, so that afterward they might graunt it, as it were by licence, to the sonnes of Iuda, to be the seate of the kingdome. But seeing they obteined so quiet a dwelling place, it is meruell, they lead not a quiet life in all humanitie and gentlenesse, with their neighbors. But we remember the prophesie of Iacob, Beniamin is a rauening wolfe: In the morning he shall rauish the prey, & at euen he shall diuide the spoile. Wherefore it seemeth, that either they were too couetous & seditious by nature, or else they were *Gen. 44. 27.*

driuen by some necessitie, which at this day is vnknowne to vs, to geue them selues to spoyling. As touching the citie Luz, the other name is added (This is Bethel,) because that name which was geuen to it by the Patriarch Iacob, was there receiued in vse and custome. Not farre off was Beth-auen, whose name because it was infamous and reprochfull, was translated to Bethel her selfe, after it was corrupted and defiled with vngodly superstitions. It is like that Kiriath-baal was called Kiriath-iearim, that the name of the idol might be taken away, which had bene a spotte in true godlinesse, if it had remained. And surely, it had bene a foule and shamefull thing, that such a patrone as was enimie to the onely GOD, should haue bene spoken of in the peoples mouth.

Chap. 19.

AND the second lot came out to Simeon, *euen* for the tribe of the children of Simeon, according to their families: and their inheritance was in the middest of the inheritance of the children of Iudah.

2 Nowe they had in their inheritance, Beersheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Bethlebaoth, and Sharuben: thirteene cities with their villages.

7 Ain, Emmon, and Ether, and Ashan, foure cities with their villages,

8 And all the villages that were round about these cities, vnto Baalath-beer, *and* Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the parte of the children

of

of Iudah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

Next followeth the tribe of Simeon, not so much for honours sake, as for a note of reproch. Iacob had pronounced of Simeon and Leui, I will disperse them & scatter them. In deede the penaltie of Leui was not onely mitigated, but also turned into an excellent dignitie: because his posteritie were placed as it were in a watchtowre, to keepe the people in their duetie of godlinesse and religion. But, as touching Simeon, that certeine cities were geuen to his posteritie within the borders of Iuda, this was a manifest dispersion, whereof Iacob had prophesied. Although they were not cast a sunder into places farre distant, yet were they but as tenantes, and dispersed when they dwelled within the soyle of an other tribe. Therefore, for that slaughter which they committed with no lesse vnfaithfulnesse, than crueltie, they were separated into diuers lodgings. By this meanes the offence of their father was cast into the bosome of his sonnes, and that sentence which God deliuered to his seruant, he did execute indeede. Also the trueth of the lotte was clerely approued. But whereas a portion is taken away from the tribe of Iuda, we se againe, that although the ouerseers of the diuision, determined most wisely to keepe equitie: yet they were deceiued with an errour, which they were not ashamed to correct assoone as it was found out. And it is no absurditie, that although they were ruled by the spirit of God, yet they were deceiued in some parte: because God sometimes withdraweth from his seruantes the spirit of iudgement, and suffereth them to doe one thing or other, like men, that they should not triumph too much in their exceeding great wisedome. Adde hereunto, that the people were iustly punished for their negligence and carelesse hastinesse: because they should from the beginning haue better discussed, what right belonged to euerie one, which thing they neglected. A large dominion was vnskilfully assigned without discretion vnto the tribe of Iudah, whereof equitie constrained them afterward to appoint some part for other tribes. Howbeit, it had ben better, that their certeine limits had bene set downe at the first, than afterward to haue some part taken away with their griefe. Moreouer, euerie one presumed with vaine hope, that they shoulde haue large & wide possessions, as though the land had stretched forth it self with-

Gen. 49.7.

without end.

9 Of the portion of the ſonnes of Iuda, &c.) Yet the moderation and indifferencie of the tribe of Iuda is worthie of praiſe, which doeth not ſtriue, nor alledge that it is againſt right, that any thing ſhould be taken away from them, of the portion that was once aſſigned vnto them. For they might haue pretended the name of God, by whoſe authoritie they had obteined that ſeate. But becauſe it is decreed by the common iudgement of all men, that more was geuen them than they might poſſeſſe without the loſſe & iniurie of other men, they doe immediately ceaſe from all pretence of ſtriuing. And ſurely they ſhould haue falſly and vniuſtly boaſted of the name of God: for that, although the lotte proceeded from him, as concerning the region and quarter: yet in the largeneſſe thereof there fell out an errour, becauſe their bounds were enlarged by the iudgement of men, more than they ought to haue beene. Therefore that which they acknowledge, was geuen amiſſe to them, with the loſſe of other men, they doe willingly forgoe, and gently enterteine their brethren, which otherwiſe ſhould haue wanted an inheritance, yea they are content to parte with them that whiche they thought without controuerſie to haue bene their owne already.

10 Alſo the third lot aroſe for the children of Zebulun, according to their families: and the coaſtes of their inheritance came to Sarid,

11 And their border goeth vp Weſtward, euen to Maralah, and reacheth to Dabaſheh, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eaſtward toward the Sunne riſing vnto the border of Chiſloth-tabor, and goeth out to Daberath, and aſcendeth to Iaphia,

13 And from thence goeth along Eaſtward toward the Sunne riſing to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah,

14 And this border compaſſeth it on the Northſide to Hannathon, and the endes thereof are in the vallie of Iipthtah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem, twelue cities with their villages,

16 This

16 This is the inheritance of the children of Zebulun, according to their families: that is, theſe cities and their villages.

17 The fourth lot came out to Iſſachar, euen for the children of Iſſachar, according to their families.

18 And their coaſt was Izreelah, and Cheſulloth, and Shunem,

19 And Ephraim, and Shion, and Anaharah,

20 And Harrabith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And this coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the endes of their coaſt reache to Iordan: ſixteene cities with their villages.

23 This is the inheritance of the tribe of the children of Iſſachar, according to their families, that is, the cities, and their villages.

24 Alſo the fifte lotte came out for the tribe of the children of Aſher, according to their families.

25 And their coaſt was Heleath, and Halie, and Beten, and Achſhah,

26 And Alammelech, and Amad, and Miſheal, and came to Carmel Weſtwarde, and to Shihor-libnah,

27 And turneth toward the Sunne riſing to Beth-dagon, and commeth to Zebulun, and to the vallie of Iptah-el, toward the Northſide of Beth-emek, and Neiel, and goeth out on the left ſide of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

29 Then the coaſt turneth to Ramah, and to the ſtrong citie of Zor, and his border turneth to Hoſah, and the endes thereof are at the Sea, from Hebel to Aczib,

30 Vmmah alſo, and Aphek, and Rehob, two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Aſher, according to their families, that is, theſe cities and their villages.

10 And the third lotte, &c.) In the lotte of Zabulon appeareth

the plaine trueth of the propheſie of Iacob, which foreſhewed, that
Gen. 49. 13. they ſhould dwell about the Sea coaſt. The olde man, the baniſhed man, whiche coulde not ſet his foote in his owne ground, did aſſigne the region by the Sea coaſt to the poſteritie of his ſonne Zabulon. What ſeemeth more ridiculous? But nowe, when the lotte aſſigneth to them the region by the Sea ſide, there could not be required a more cleere approbation of that ſentence: as if God had twiſe thundered out of heauen. Therefore the tribe of Zabulon obteineth not the Sea coaſt by their owne choyce, nor by the appointment of men: but the region adioyning to the Sea, was by God himſelfe adiudged to be their inheritance. So that, although men erred, yet the light always ſhined in the darkeneſſe. Iacob proceedeth further, and maketh a notable difference bee-
Gen. 49. 5. tweene Zabulon and Iſachar: namely, that the former tribe ſhoulde
14. 15. trauell to and fro with merchandize: the other ſhoulde ſitte quietly and leade their liues in their tentes. Therefore it is like, that the Sea coaſt, where Zabulon dwelled, was full of hauens, and apte for manifolde traffique. But the ſonnes of Iſachar conteyning themſelues in the profites & fruites of their lands, liued of their labour and tillage. They that are thought to be ſkilfull in thoſe regions, affirme that the land of the tribe of Aſer, was a great corne countrie, which anſweareth with greate conſent and agreement vn-
Gen. 44. 20. to the propheſie of Iacob. That ſo ſmall a number of cities is here expreſſed, we may gather againe, that there were many ruinous places, which came not in accompt, but after the people were well ſetled, many goodly cities were built on them, with which the land was garniſhed, as it is manifeſt out of other places. And ſurely it appeareth, that the ſum of the diuiſion is breefly touched, & ſo, many things are omitted, which it is lawful to ſearch out, ſo it be not with curioſitie that is without profit. Surely they which haue here but twentie or ſeuenteene cities rehearſed, had a larger dominion. Therefore here is onely rehearſed, the abridgement of the diuiſion, ſuch as is like to be taken out of the ſhorte billes of the meſſengers which were written in haſt.

32 The ſixt lot came out to the children of Napthalie, euen to the children of Napthalie, according to their families.

33 And their coaſt was from Heleph, & from Allon, in Zaananim, and Adamineked, and Iabneel, euen to Lakum, and the endes

endes thereof are at Iordan.

34 So this coaſt turneth Weſtward to Aznothtabor, and goeth out from thence to Hucdock, and reacheth to Zebulun on the Southſide, and goeth to Aſher on the Weſtſide, and to Iudah by Iordan toward the Sunne riſing.

35 And the ſtrong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnerith,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, & Beth-anah, and Beth-ſhemeſh, nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Napthalie, according to their families: that is, the cities and their villages.

40 The ſeuenth lotte came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabim, and Aiialon, and Ithlah,

43 And Elon, and Themnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gathrimmon,

46 And Me-iarkon, and Rakkon, with the border that lieth before Iapho.

47 But the coaſtes of the children of Dan fell out too little for them: therefore the children of Dan went vp to fight againſt Leſhem, and tooke it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families: that is, theſe cities and their villages.

49 When they had made an end of diuiding the land by the coaſtes thereof, then the children of Iſrael gaue an inheritance vnto Ioſhue the ſonne of Nun among them.

50 According to the worde of the Lorde they gaue him the citie which he asked, euen Timnath-ſerah in mount Ephraim: & he builte the citie and dwelt therein.

51 These are the heritages which Eleazar the Priest, and Ioshue the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel, diuided by lot in Shiloh before the Lorde at the dore of the tabernacle of the congregation: so they made an end of diuiding the countrie.

Now he intreateth of the lotte of Nepthalie, which seemeth to agree with the natures and manners of that tribe. For Iacob had testified, that they should be gentle, & vse faire speech to their neighboures. After this manner it seemeth, that of the one parte they ioyned vppon the children of Iuda, and in other partes were compassed about with the defence of their brethren. Surely, when it is said, that the tribe of Dan tooke Lesen by assault, there seemeth to be a secret comparison: because the children of Nepthalie did not thrust into their inheritance by force of armes: but kept themselues quietly in a peaceable prouince, and so vnder the fidelitie, and as it were the protection of the tribe of Iuda, they were safe and at rest. But where it is saide, that the children of Dan challenged by force of armes the possession of the citie Lesen, which was assigned them by God, it happened after the death of Iosue. But here is breefly, and by the way enterlaced, that historie, which is set foorth more at large in the booke of Iudges: for their valiantnesse was worthie of praise, so to embrace the right graunted to them by God, that trusting in him they went foorth manfully to chase away their enimies.

49 When they had made an end, &c.) Now at the length here is rehearsed the thankfulnesse of the people towarde Iosue. Although there ought to be an equall partition of the land of Chanaan among the posteritie of Abraham: yet Iosue, through the excellencie of his vertues, deserued some honourable reward aboue the rest. Neither could any man complaine, that one man was enriched by the losse of many: for first by his long staying shineth foorth the modestie of the holie man, that he prouideth not for his priuate wealth, before the publike state was well set in order. For where shall you finde a man, which after he hath declared one or two tokens of his manhood, will not streight way make haste to be partaker of the prey? But Iosue did not so, which thinketh not of him selfe, vntill all the lande be diuided. Also in the verie reward it selfe, which he obteined,

the

the ſame temperaunce and frugalitie is ſeene. He deſireth a citie to be graunted to him and his familie, which was indeed but a heape of ſtones: for either it was deſtroyed and defaced with ruines, or elſe there was no citie at all builded there. But the coniecture may be likelie, that to the intent his reward might be without enuie, he required ſome ſuch plot, as was not verie wealthie. If any man thinke it an abſurditie, that he beſtowed not his labour freely, let him conſider, that he obeyed the calling of God moſt liberally and freely, and that he did not take ſo great trauell, to indure ſo many dangers and troubles, with the affection of an hireling. But when he had executed his office willingly, he was not to refuſe a monument of the grace of God, vnleſſe with peruerſe & froward contempt, he would haue ouerwhelmed his glorie. For that prerogatiue, which was offered vnto him, was nothing elſe but a plaine teſtimonie of that heauenlie power, which was ſhewed forth by his hand. Neither can any ambition be here noted: becauſe he deſireth nothing for him ſelfe, nor raſhely thruſteth in his couetous appetite: but requireth to haue that honour, which God had alredie beſtowed vppon him, to be confirmed by the conſent of the people. Yea, if he had held his peace, he had geuen a ſigne of ſlouthfulnes, rather than of modeſtie. Where as it is rehearſed in the end of the Chapter, that Ioſue and Eleazer made an end of diſtributing the lande, it pertaineth to a perpetuall Lawe of determination of their bounds, that the children of Iſrael ſhould ſtirre or moue nothing, to weaken or deface that vnchaungeable decree of God.

Chap. 20.

THE Lorde alſo ſpake vnto Ioſhue, ſaying:

2 Speake to the children of Iſrael, and ſay, Appoint you cities of refuge, whereof I ſpake vnto you by the hand of Moſes:

3 That the ſlayer that killeth any perſon by ignorance, *and* vnwittingly, may flee thither, and they ſhall be your refuge from the auenger of bloud.

4 And he that doeth flee vnto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall ſhewe his cauſe to the Elders of the citie: and they ſhall receiue him into the citie vnto them, and giue him a place, that he may dwell with them.

5 And if the auenger of bloud purſue after him, they ſhall not deliuer the ſlaier into his hand, becauſe he ſmote his neighbour ignorantly, neither hated he him before time:

6 But he ſhall dwell in that citie, vntill he ſtand before the Congregation in iudgment, *or* vntill the death of the high Prieſt that ſhalbe in thoſe dayes: then ſhall the ſlaier returne, and come vnto his owne citie, and vnto his owne houſe, *euen* vnto the citie from whence he fled.

7 Then they appointed Kedeſh in Galil in mount Nephtali, and Sechem in mount Ephraim, and Kiriath-arba) which is Hebron) in the mountaine of Iudah.

8 And on the other ſide Iordan *towarde* Iericho Eaſtwarde, they appointed Bezer in the wilderneſſe vpon the plaine, out of the tribe of Ruben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Baſhan, out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtraunger that ſoiourned among them, that whoſoeuer killed any perſon ignorantly, might flee thither, and not dye by the hand of the auenger of bloud, vntill he ſtoode before the Congregation,

1 And the Lorde ſpake, &c.) Whereas it came not in their minde to appoint the cities of refuge, vntill they were admoniſhed againe, it ſeemeth that their ſlackneſſe is couertly reproued: for this was decreed before by the commaundement of God beyond Iordan. When the like, and the verie ſame reaſon is here, wherefore doe they ſtaie? why doe they not bring to an end that, which they had well begonne? conſidering that it was for great cauſe, that innocent perſons ſhould haue ſafe places of refuge appointed them, leaſt the land ſhould be defiled with bloud: for except that remedie had bene vſed, the kinſemen of them that were ſlaine, by raſhly reuenging their death, would haue doubled the miſchiefe. Surely the people ought not to haue bene ſlacke in prouiding to a-

uoyde

uoyde that, which might be a spot or defiling of the lande. Whereby we may see how slowe men are, not onely to doe their duetie, but also to be carefull of their owne health, except God did often pricke them forward, and prouoke them with the spurres of his exhortations. Howbeit, it appeareth by this, that their offence was but of negligence, that they are immediatly readie to obey, and doe not prolong the matter, nor hinder and staie so necessarie a busines with vnprofitable contentions. But what was the lawe of these Sanctuaries, we haue elsewhere declared. For by them was no impunitie geuen to wilfull murders, but if any man through error or chaunce had slaine a man that was not his enimie, he had safe refuge vnto these cities, which were appointed for the same purpose. So God helped the poore wretches, where they were without fault, least they should haue suffered punishment vnworthily, when they had committed no wicked facte. In the meane time God of his clemencie graunted thus much to the brethren and kinsemen of them that were dead, that their sorrowe shoulde not be increased, by hauing them daily in their sight, by whom they were depriued of their friendes. Finally, the people was accustomed to detest all manslaughter, when such manslaiers as were acquitted of murder, should be banished from their house, and from their contrie, vntill the death of the high priest. For that temporall punishment did clearely shewe, how pretious mans bloud is in the sight of God. So the lawe, both to the whole state and euerie priuate member was iust, indifferent, and profitable. But we must note breefly, that euerie point is not here sette forth in order. For vppon this condition, he that had slaine a man by chaunce, might be preserued from danger, if first he appered in iudgement to answer the cause, and after it was throughly discussed and debated, he were acquitted of murder, as is more at large declared by Moses concerning this whole matter *Deut. 19.*

7 And they appointed, &c.) The verbe, KADESH which here is set, doeth signifie also To consecrate and appoint. Wherefore I iudge, that the cities were so chosen out, as serued best for the common profite. Whereby it is gathered, that they did truely moderate themselues, that priuate vtilitie gaue place to publique profite. But in the next Chapter, wee shall see, that Kiriath-arba, which afterward was called Hebron, was translated to the Leuites, whereas before it was vnder the dominion of Caleb.

Where-

Wherein the rare, yea the incomparable continencie of that holy man appeared, which willingly deliuered vp to other men, as well the citie, as the suburbes, which he might well haue challenged to himselfe, so soone as the lotte did shew, that such was the pleasure of God. And it was needefull, briefly to touch this chaunge, because God would haue the refuge to be only in the cities of the Leuites, that their innocencie might be defended among them with more fidelitie and authoritie.

Chap. 21.

THen came the principall fathers of the Leuites vnto Eleazar, the Priest, and vnto Ioshue the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh, in the land of Chanaan, saying, The Lorde commaunded, by the hand of Moses, to giue vs cities to dwell in with the suburbes thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance, at the commaundement of the Lord, these cities with their suburbes.

4 And the lotte came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Leuites had by lot out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin, thirteene cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Nepthalie, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merarie according to their families had out

of

of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Iſrael gaue by lot vnto the Leuites theſe cities with their ſuburbes, as the Lorde had commaunded by the hand of Moſes.

9 And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, theſe cities whiche are here named.

10 And they were the childrens of Aaron, being of the families of the Kohathites, and of the ſonnes of Leui, (for theirs was the firſt lotte)

11 So they gaue them Kiriath-arba of the father of Anok, (which is Hebron) in the mountaine of Iudah, with the ſuburbes of the ſame rounde about it.

12 (But the lande of the citie, and the villages thereof, gaue they to Caleb the ſonne of Iephunneh to be his poſſeſſion.)

13 Thus they gaue to the children of Aaron the Prieſt, a citie of refuge for the ſlayer, euen Hebron with her ſuburbes, and Libnah with her ſuburbes,

14 And Iattir with her ſuburbes, and Eſhtemoa and her ſuburbes,

15 And Holon with her ſuburbes, and Debir with her ſuburbes,

16 And Ain with her ſuburbes, and Iuttah with her ſuburbes, Beth-ſhemeſh with her ſuburbes: nine cities out of thoſe two tribes.

17 And out of the tribe of Beniamin *they gaue* Gibeon with her ſuburbes, Geba with her ſuburbes,

18 Anathoth with her ſuburbes, and Almon with her ſuburbes: foure cities.

19 All the cities of the children of Aaron Prieſts, *were* thirteene cities with their ſuburbes.

1 Then came, &c.) Here is declared afterward, that which ſhould haue gone before. For the cities of refuge were not geuen, before they were aſſigned to the Leuites. As alſo we muſt remember, that which was ſaied before, that Ioſue and Eleazer made an ende of diuiding the lande: for the lande was not iuſtly diuided, vntill the

Leuites had their dwelling place appointed them. Therefore we must consider, that when the lottes were cast in the name of the ten tribes, certeine cities in the land of Chanaan were drawen out of euery portion, in which the Leuites shoulde dwell. For they had their portion alredie appointed them beyond Iordan. But whereas the Leuites come and require, that the gifte of God may be confirmed, that they might possesse their cities with their suburbes, it is like they were neglected, vntill they pleaded their owne cause. For so it falleth out commonly, while euery man is busie to prouide for him selfe, they forgette their brethren. Surely it was a shame for the people to be pulled by the eare, and to be brought in remembraunce of that which God had so plainly commaunded, concerning the Leuites. And yet, if they had not spoken earnestly for a house, they were in daunger to haue lien abroade in the fieldes. Although we may easily gather, that the people offended, rather of negligence and forgetfulnesse, than of purpose to defraud them: for they make no delay, as soone as they are admonished: yea, their obedience is praised, that according to the worde of the Lorde they performed that which was equall and right.

4 And the lotte, &c.) Here is set foorth the number of the cities, whereof must be spoken soone after. Secondly, here is plainely expressed, that the lot of the sonnes of Aaron, fell in the tribe of Iuda, which happened not by chance: for God by his meruellous counsell placed them in that seate, where he had appointed his Temple to be builded. Thirdly, the names of the cities are rehearsed, whereof Hebron is the first, which Caleb suffered to be taken from him with a good will. If any man obiect, that Hierusalem should haue bene especially geuen them, where they should haue their lawefull abiding place: the answere is easie, that small and meane cities were deliuered to them, such as their state required. Moreouer, Hierusalem was not yet recouered: for the Iebusites had it in possession. Finally, it had bene against reason, that the seate of the kingdome, should haue bene appointed to the Priestes. And in this, their faith and religion was better approued, that they went willingly out of their natiue countrie, to doe their duetie about the holy affaires. For no Priest did his office there, but he was a forreigner, & dwelt in some other place. But yet their infirmitie was borne withall, when they were rewarded with cities that were neere about, least it should be

troubleſome to them: to take a long iourney to doe their office. But whereas one onely familie, and that not verie populous, had thirteene cities graunted for their habitation, hereof is confirmed that I haue noted elſewhere, that the other tribes had manie cities vnder their dominion, whereof here is no mention: and that ſhalbe confirmed more certeinly ſoone after.

20 But to the families of the children of Kohath of the Leuits, which were the reſt of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim,)

21 They gaue them the citie of refuge for the ſlaier, Shechem with her ſuburbes in mount Ephraim, and Gezer with her ſuburbes,

22 And Kibzaim with her ſuburbes, and Beth-horon with her ſuburbes: foure cities.

23 And out of the tribe of Dan, Eltkeh with her ſuburbes, Gibethon with her ſuburbes,

24 Aiialon with her ſuburbes, Gath-rimmon with her ſuburbes: foure cities.

25 And out of the halfe tribe of Manaſſeh, Tanach with her ſuburbes, and Gath-rimmon with her ſuburbes: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their ſuburbes.

27 Alſo vnto the children of Gerſhon of the families of the Leuites, *they gaue* out of the halfe tribe of Manaſſeh, the citie of refuge for the ſlaier, Golan in Baſhan with her ſuburbes, and Beeſhterah with her ſuburbes: two cities.

28 And out of the tribe of Iſſachar, Kiſ-hon with her ſuburbs, Dabereh with her ſuburbes,

29 Iarmuth with her ſuburbes, En-gannim with her ſuburbes: foure cities.

30 And out of the tribe of Aſſer, Miſhal with her ſuburbes, Abdon with her ſuburbes,

31 Helkoh with her ſuburbes, and Rehob with her ſuburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the ſlaier, Kedeſh in Galil with her ſuburbes, and Hammoth-dor with her ſuburbes, and Kartan with her ſuburbes: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteene cities with there suburbes.

34 Also vnto the families of the children of Merari the rest of the Leuites, *they gaue* out of the tribe of Zebulun, Iokneam with her suburbes, and Cartah with her suburbes,

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Ruben, Bezer with her suburbes, and Iahazah with her suburbes,

37 Kedemoth with her suburbes, and Mephaath with her suburbes: foure cities.

38 And out of the tribe of Gad *they gaue* for a citie of refuge for the slaier, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Heshbon with her suburbes, *and* Iazer with her suburbes: foure cities in all.

40 So all the cities of the children of Merari, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 *And* all the cities of the Leuites, within the possession of the children of Israel, *were* eight and fourtie with their suburbes.

42 These cities lay euerie one *seuerally* with their suburbes round about them: so were all these cities.

43 So the Lorde gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lorde gaue them rest round about, according to all that he had sworne vnto their fathers: and there stoode not a man of all their enimies before them: *for* the Lord deliuered all their enimies into their hand.

45 There failed nothing of all the good thinges, which the Lorde had said vnto the house of Israel, *but* all came to passe.

20 But to the families of the sonnes of Kahath, &c.) For what cause it behoued the Leuites to be dispersed into euerie tribe, let the reader seeke in Moses. Indeed this punishment was laied vppon their father for the vnfaithfulnesse and crueltie, which he practised

tised against the Sichemites. But in steede of reproch, this dispersion was turned into their exceeding great honour, that they being placed as watchmen in euerie region, might keepe the people in the pure worship of God. They were indeede but as tenantes in euerie place: but with so great dignitie, as ouerseers appointed by God, to take heed, that the people should not fall away from true godlinesse. This is the reason why it is reported so diligently, how many cities fell vnto them in euerie tribe, that they might be alwayes as watchmen, to preserue the pureness of religion amongst them.

41 All the cities of the Leuites, &c.) This place especially doeth teach that, which I haue touched once or twise before, that the boundes of other tribes were not so streight, but they conteined a greater number of cities, than was set foorth before. It is well knowen, that the tribe of Leui was the least of them all. Therefore, what equitie had it bene, that it should haue bene enlarged fourefolde more than the tribe of Zabulon, which we see had but twelue cities, although it was much more populous? In the tribe of Issachar are numbered onely sixteene cities. The tribe of Nepthalie, nineteene. The tribe of Aser, twentie two. Surely, the diuision had bene vnequall, if more cities had bene geuen to them that were fewer to dwell in. Whereof it is gathered, that not only the townes which are rehearsed, as the appurtenances of the cities, were apte for habitation: but that other cities also were comprehended, of which there was no mention made. Finally, by the lot of the tribe of Leui it appeareth plainly, how large and how ample the dominion of the other tribes was.

43 The Lord gaue, &c.) If any man moue question of the rest, the answere is ealie, that the nations of Chanaan were so terrified and amased with feare, that they thought nothing more profitable for them, than by slauish flatterie to redeeme peace of the children of Israel. Therefore the contrie was throughly subdued, and their habitation peaceable, seeing that no man did either trouble them, or durst enterprise any thing against them, seeing there was no threatening, no treason, no violence, or conspiracies. But of the second point it is doubted, how the children of Israel were placed in the possession of the promised land, & enioyed it, so that not one syllable wanted in the promises of God of the fruition thereof. Whereas before we

lawe, that manie enimies were disperſed amongeſt them. The ſentence of God was, that not one ſhould remaine aliue: yet many they expelled not, but admitted them for their neighboures, as though they had bene partakers of the inheritaunce with them: yea, they make couenantes alſo with them. How doe theſe thinges agree together, that God gaue the people the poſſeſſion of the land, as he promiſed it, which yet was excluded from ſome parte thereof by the force or ſtubbornesſe of their enimies? That this shew of cõtrarietie may be taken away, we muſt diſcerne betweene the certeine, cleere, and ſtedfaſt faithfulneſſe of God, in keeping his promiſes: and the ſlouth and negligence of the people, whereby it came to paſſe, that the benefite of God did fall away, as it were out of their hands. What warres ſo euer the people tooke in hand, into what parte ſo euer they moued their ſtandard, the victorie was readie, neither was there any other let or ſtay, but that they might roote out all their enimies, ſauing their owne voluntarie ſlouthfulneſſe. Wherefore, although they chaced them not away, that the poſſeſſion might be voyded of them: yet the manifeſt trueth of God did appeare, and ſet forth it ſelfe: becauſe it had bene no trouble for them to haue obteined the reſt, if they had liſted to embrace the victories that were offered. The ſumme of all this is, that it was through their owne cowardiſe, that they enioyed not the full and perfect benefite of God, which we ſhall ſee in the next Chapter more plainly.

Chap. 22.

THEN Ioſhue called the Rubenites, and the Gadites, & the halfe tribe of Manaſſeh,

2 And ſaid vnto them, Ye haue kept all that Moſes the ſeruant of the Lorde commaunded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commandement of the Lorde your God.

4 And

4 And now the Lorde hath giuen reſt vnto your brethren, as he promiſed them: therefore now returne ye, and goe to your tentes, to the land of your poſſeſſion, which Moſes the ſeruant of the Lorde hathe giuen you beyond Iordan.

5 But take diligent heede, to do the commandement and Law, which Moſes the ſeruant of the Lorde commanded you: *that is*, that ye loue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and ſerue him with all your heart, and with all your ſoule.

6 So Ioſhue bleſſed them, and ſent them away, and they went vnto their tents.

7 Now vnto *one* halfe of the tribe of Manaſſeh, Moſes had giuen *a poſſeſſion* in Baſhan, and vnto the *other* halfe thereof gaue Ioſhue among their brethren on this ſide Iordan Weſtwarde: therefore, when Ioſhue ſent them away vnto their tentes, and bleſſed them,

8 Thus he ſpake vnto them, ſaying, Returne with much riches to your tentes, and with a great multitude of cattell, with ſiluer & with gold, with braſſe & with yron, & with great abundance of raiment: diuide the ſpoile of your enimies with your brethren.

9 So the children of Ruben, and the children of Gad, and halfe the tribe of Manaſſeh, returned, and departed from the children of Iſrael, from Shiloh (which is in the land of Chanaan) to goe vnto their countrie of Gilead, to the land of the poſſeſſion, which they had obteined, according to the worde of the Lorde, by the hand of Moſes.

1 Then Ioſue, &c.) Here is reported the diſcharging of the two tribes & an halfe, which followed the reſt of the people, not that they ſhould conquere any thing for them ſelues: but becauſe they had alredie obteined houſes and landes without caſting of lottes, that they might helde out the common warre with their brethren, vntill they alſo had obteined their quiet inheritaunce. Now, becauſe they haue bene faithfull companions and helpers vnto their brethren: Ioſue pronounceth, that they haue ſerued out their full time, and ſo ſendeth them home diſcharged and at libertie. Yet it may be demaunded, howe he iudgeth them to haue accompliſhed their lawfull time of warrefare, when as yet a parte of the lande was poſſeſſed by

by the enimies, the onely possession whereof ought to haue made a perfect end of that warre. But if we call to minde that, which I saied before, this knot would be easie to loose. If they had followed the calling of God, and bene obedient to his power: yea, if they had not shamefully drawen backe, when he reached out his hand to helpe them, they might easily, without any danger, and with small trouble, haue dispatched the remnantes of that warre. Therefore, through their owne slouthfulnesse they refused that, which God of his liberalitie was readie to haue geuen them. And so it came to passe, that the couenaunt was fulfilled, whereby the two tribes and the halfe had bound them selues. For they bound them selues no otherwise, but to accompanie the ten tribes, and to fight as manfully for their inheritaunce, as they would haue done for their owne. Now, seeing they haue continually shewed them selues faithfull companions, and the ten tribes being content with their present estate doe not require, but rather doe secreatly refuse their further aide, they are by right permitted to returne freely vnto their owne. And their patience is worthie of commendation, that they are not moued with any wearinesse to make suite for their discharge, but tarrie quietly, vntill Iosue him selfe of his owne accord doe send for them.

5 Onely take heede, &c.) He doeth so sette them free, and discharge them of their temporall seruice, that he bindeth them for euer vnto the obedience of the onely true God. Therefore he permitteth them to returne home, but on this condition, that they serued God whersoeuer they became. Also he prescribeth the manner how, namely, that they keepe his Lawe. But because the vanitie and inconstancie of mans minde is such, that religion will easily vanish out of their heartes, negligence and contempt will easily growe vppon them, he requireth of them studie and diligence in performing the Lawe. And he calleth it the Lawe of Moses, that their mindes should not flee about vaine speculations in the aire: but abide stedfast in that doctrine, which they had learned of the faithfull seruantes of God. Also he toucheth the end and summe of the Lawe, that they loue God & cleaue to him: for else the outward forme of worshipping hath small weighte in it. The same thing he confirmeth in other wordes, that they serue God with all their hearte, and with all their soule; by which wordes sincertie is noted.

8 With much riches.) Because we haue seene before, that the greatest

greateſt part of the two tribes were left behind in their lands beyond Iordan, when the reſt went ouer the riuer to goe on warrefare, it was meet, that ſeeing they liued in quiet with their families, or els were occupied about their owne domeſticall buſineſſe, they ſhould be content with their liuinges, and the fruite of their labours. And ſurely, it had bene againſt reaſon, they ſhould haue required any parte of the pray or ſpoyle to be diuided amongeſt them, ſeeing they tooke no paines at all, nor aduentured them ſelues into any daunger. But Ioſue ſtandeth not vppon the extremitie of iuſtice: but exhorteth the ſouldiers, of their liberalitie, to make them partakers of their pray. Here it were out of ſeaſon to diſpute, whether the pray were common to them all, or no. For Ioſue doth not ſimply pronounce, that it was of duetie which he enioyneth them: but only admoniſheth them, that ſeeing they were enriched by the bleſſing of God, they ſhould not ſhew them ſelues to be indued with humanitie, except they were bountifull and liberall to their brethren: ſpecially, ſeeing there was no fault in them, but that they were readie to haue gone on the ſame warrefarre. But when he biddeth them to diſtribute, he doeth not exact an equall partition, ſuch as is woont to be made among companions and equalles, but by geuing away ſome parte, to take away the matter of enuie and hatred.

10 And when they came vnto the borders of Iordan, (which are in the land of Chanaan) then the children of Ruben, and the children of Gad, and the halfe tribe of Manaſſeh, built there an altar by Iordan, a great altar to ſee to.

11 When the children of Iſrael heard ſay, Beholde, the children of Ruben, and the children of Gad, and the halfe tribe of Manaſſeh haue built an altar in the forefront of the land of Chanaan vpon the borders of Iordan, at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh, to goe vp to warre againſt them.

13 Then the children of Iſrael ſent vnto the children of Ruben, and to the children of Gad, and to the halfe tribe of Manaſſeh, into the land of Gilead, Phinehas the ſonne of Eleazar the Prieſt,

14 And with him ten Princes, of euerie chiefe house a Prince, according to all the tribes of Israel: for euerie one *was* chiefe of their fathers household, among the thousandes of Israel.

15 So they went vnto the children of Ruben, & to the children of Gad, and to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying:

16 Thus saith the whole Congregation of the Lorde, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lorde, in that ye haue built you an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse of Peor, whereof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lorde, euen to morowe he wilbe wroth with all the Congregation of Israel.

19 Notwithstanding, if the lande of your possession be vncleane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebell not against the Lord, nor rebell not against vs, in building you an altar, beside the altar of the Lorde our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on all the Congregation of Israel? And this man alone perished not in his wickednesse.

10 And they came, &c.) This historie is very worthy to be remembred, that when the two tribes and the halfe were determined to set vp a monument of their common faith and brotherlie concorde, yet through vnaduised zeale, they tooke such a way, as was was worthily suspected to their brethren. But the tenne tribes, when they thought that the worshippe of God had bene defiled through vngodly boldenesse and rashnesse, being kindled with an holy anger, they tooke armes to be reuenged vpon their bloud, and were not pacified, before they had receiued a full answeare and satisfaction. For the end of the setting vp of that altar, of it selfe was good and right. For the purpose of the sonnes of Ruben, and Gad, and Manasse, was to testifie, that although they were diuided and parted asunder, by

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the riuer, yet in religion they were all one, and mainteined a mutuall conſent in the doctrine of the lawe: for there was nothing leſſe in their minde, than to chaunge any thing in the worſhippe of God. But yet it was no ſmall offence that they committed, without aſking the aduiſe of the Prieſt, and their brethren, to take in hande ſuch a ſtraunge peece of worke: and ſecondly, becauſe the forme it ſelfe of their monument was ſuch, as might be taken in euill parte. We knowe howe ſeuerely the lawe forbiddeth two altars, becauſe God would be worſhipped in one only place. Wherefore, ſeeing vpon the very ſight of it, it came into euery mans minde, that they had ſet vp a ſeconde altar, who woulde not haue condemned them of ſacrilege, as though they had inuented a ſtraunge and counterfeit worſhippe contrarie to the lawe of God? Therfore, ſeeing their worke might haue bene thought to be vngodlie, they ought ſurely in ſo great and weightie a matter, to haue made their brethren partakers of their purpoſe: eſpecially, they ought not to haue neglected the iudgement of the high Prieſt, ſeeing they ſhould haue enquired the will of God at his mouth. Wherefore they were worthie to be reprehended, becauſe that (as though they had bene alone in the worlde) they did not conſider what offence might growe by the ſtraungneſſe of the example. Wherefore, let vs learne to attempt nothing vnaduiſedly, although the thing of it ſelfe be not euill, but rather let vs alwayes remember that admonition of S. Paule, that we muſt not onely conſider what is lawfull, but alſo what is expedient: eſpecially, let vs take good heede, that we trouble not the mindes of the godlie with any new or ſtraunge examples. *Exod. 20. 24.* *1. Cor. 6. 12. & 10. 13.*

11 The children of Iſrael heard, &c.) There is no doubt, but that they were kindled with holy zeale, neither ought we to think, that this was too great vehemencie, that for a heape of ſtones they armed themſelues to deſtroy their owne countriemen. For they iudged truely and wiſely, that the lawfull Sanctuarie of God was ouerthrowen, his worſhippe prophaned, religion defiled, the conſent of godlineſſe torne aſunder, the gate opened to the licence of all ſuperſtitions, if ſacrifices ſhould haue bene offered to God in two places: for which cauſes he had ſo ſtreightly bounde the whole people to one altar. Therefore it is not without a cauſe, that the tenne tribes doe ſo much deteſt the ſacrilegious boldeneſſe in a prophane altar. Wherefore, here is ſet forth vnto vs, a worthie example of

godlineſſe, that if we ſee the pure worſhippe of God to be corrupted, we ſhoulde ſeeke, as muche as lieth in vs, to ſee it moſt ſharply reuenged. Indeede the ſworde is not geuen into euerie mans hande: but euery man, according to his office and calling, ought manfully and conſtantly ſeeke to maintaine the pure ſtate of religion, againſt all corruptions. But eſpecially the zeale of the halfe tribe of Manaſſe was worthie of ſingular commendation, whiche ſetting aſide all carnall reſpect, woulde not forbeare their owne familie. And yet I confeſſe, that this zeale, as godlie as it was, is not without ſome diſordered affection: for before they had enquired of the intent of their brethren, and vnderſtoode the cauſe thoroughly, they make haſte to decree warre againſt them. I confeſſe they doe it not, but vnder condition: becauſe they ſend Embaſſadoures, which ſhould report the cauſe vnto them, when they had well and throughly vnderſtoode the matter, neither doe they moue one finger to take puniſhment, before they were perfectly certified of the crime. Therefore the heate of their anger may be excuſed, whiles they prepare themſelues to fight, if there had bene any ſuch departing from religion found out, as they ſuſpected.

16 Thus ſaith all the congregation of the Lord, &c.) Euen as though it had bene alredie knowen, that this ſecond altar had bene ſet vp againſt the onely altar of GOD, they beginne to chide with them, and that verie hardely, and ſharpely. Therefore, they take this as confeſſed, that this altar was builded, vppon which the two tribes did offer their ſacrifices. Here they are deceiued in their opinion, becauſe it was ſet vp for an other end and purpoſe. But if it had bene true, which they had conceiued in their mindes, all the expoſtulations which they vſe, had bene iuſt: for it had bene a plaine Apoſtaſie, and falling away, to chaunge any thing in the lawe of God, with whome obedience is more worth than all ſacrifices: and this their condemnation is founded vppon verie good reaſon, that they are guiltie of Apoſtaſie, which withdrawe themſelues from the only true altar. *1. Sam. 15. 22.*

17 Is it a ſmall thing for vs, &c.) They amplifie the wickedneſſe through their ſtubbornneſſe, that they ceaſe not to prouoke God oftentimes with their abhominations. They alledge for that, a notable example, and that was freſh in memorie. For when they did compaſſe the Sanctuarie, and the foure quarters of the world, as good watch-

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men of God, when they had a rule geuen them howe to worſhippe God aright, in which they were kept in continuall exerciſe: yet they were deceiued through the entiſement of harlots, and defiled themſelues with filthie ſuperſtitions, and worſhipped Baal-peor. Becauſe the whole people were intangled with this wickednesſe, the tenne Embaſſadours doubt not, to adioyne themſelues as partakers of that offence. Therefore they demaund, Is not that iniquitie ſufficient for vs, which we committed about the idol of Peor? They adde moreouer, that they are not yet clenſed from it, as though they ſhould ſay, The remembrance of it, is not yet buried: Or the vengeance of God yet quenched. Thereupon they gather, that the two tribes, and the halfe, while through wicked ſtubbornesſe they turne themſelues from God, and caſt off his yoke, doe not onely prouide euill for themſelues: but alſo procure like deſtruction for the whole people: becauſe God will reuenge this iniurie further: which they confirme alſo by the example of Achan, which when he alone, and that priuily, had ſtolen of the accurſed thinges, yet he alone ſuffered not puniſhment of his ſacrilege: but drew other with him alſo: like as it well appeared, when ſome were ſlaine in the fielde, and all the reſt ſhamefully put to flight, becauſe that pollution remained among the people. And they reaſon from the greater to the leſſer: If the anger of God did burne againſt many, for the ſecret offence of one man, much leſſe ſhall the people eſcape vnpuniſhed, if they diſſemble, and will not reuenge ſo manifeſt idolatrie. Yet this meane and indifferent ſentence is interlaced, that if the two tribes, and halfe, haue builded this altar, as though their condition were worſe, becauſe they dwelled not in the land of Chanaan: that they alſo might come, and dwell in the land of Chanaan, rather than they ſhould prouoke God with falſe counterfeting of his religion. Hereof we gather, that they were not ſtirred vp with any vaine force of affection, when they are redie with their owne loſſe and hinderance, gently to admitte them into fellowſhippe, and parte of inheritaunce, which had deſired themſelues a ſeate and dwelling place in an other countrie.

21 Then the children of Ruben, and the children of Gad, and halfe the tribe of Manaſſeh, anſwered, and ſaide vnto the heades ouer the thouſandes of Iſrael,

22 The Lord God of gods, the Lorde God of gods, he know-

eth, and Iſrael him ſelfe ſhall knowe: if by rebellion, or by tranſgreſſion againſt the Lorde *we haue done it*, ſaue thou vs not this day:

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lorde him ſelfe require it:

24 And if we haue not *rather* done it for feare of *this* thing, ſaying, In time to come your children might ſay vnto our children, What haue ye to do with the Lorde God of Iſrael?

25 For the Lorde hath made Iordan a border betwene vs and you, ye children of Ruben, and of Gad: therefore ye haue no parte in the Lorde: ſo ſhall your children make our children ceaſe from fearing the Lorde.

26 Therefore we ſaide, We will now go about to make vs an altar, not for burnt offering, nor for ſacrifice,

27 But for a witneſſe betweene vs and you, and betweene our generations after vs, to execute the ſeruice of the Lorde before him in our burnt offeringes, and in our ſacrifices, and in our peace offeringes, and that your children ſhould not ſay to our children in time to come, Ye haue no part in the Lorde.

28 Therefore ſaid we, If ſo be that they ſhould *ſo* ſay to vs, or to our generations in time to come, then will we anſwer, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering, nor for ſacrifice, but it is a witneſſe betweene vs and you:

29 God forbid, that we ſhould rebell againſt the Lord, & turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for ſacrifice, ſaue the altar of the Lorde our God, that is before his Tabernacle.

30 And when Phinehas the Prieſt, and the Princes of the congregation, and heades ouer the thouſandes of Iſrael, which were with him, heard the wordes that the children of Ruben, & the children of Gad, and the children of Manaſſeh ſpake, they were well content.

31 And Phinehas the ſonne of Eleazar the Prieſt ſaid vnto the children of Ruben, and to the children of Gad, and to the children of Manaſſeh, This day we perceiue, that the Lord is among vs, becauſe ye haue not done this treſpaſſe againſt the Lord: now

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ye haue deliuered the children of Iſrael out of the hand of the Lord.

32 Then Phinehas the ſonne of Eleazar the Prieſt with the Princes returned from the children of Ruben, and from the children of Gad, out of the land of Gilead, vnto the land of Chanaan, to the children of Iſrael, and brought them anſwere.

33 And the ſaying pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and minded not to goe againſt them in battell, for to deſtroy the land, wherein the children of Ruben and Gad dwelt.

34 Then the children of Ruben, and the children of Gad, called the altar *Ed*, for it ſhalbe a witneſſe betweene vs, that the Lorde *is* God.

21 Then anſweared, &c.) The ſtate of the cauſe ſtandeth vpon definition. For the children of Ruben, Gad, and Manaſſe, excuſe the matter, that they had an other purpoſe and intent, and ſo the crime is wiped away: becauſe the qualitie of the fact is otherwiſe than the reſt did take it. But whereas they make no ſtirre, nor moue any contention, for the iniurie that was offered vnto them, it is an example of rare modeſtie, which is ſette forth for vs to followe, that if it happen at any time, that that which is rightly & well done of vs, be blamed falſly and vniuſtly by them that are vnſkillfull, it may ſuffice vs to confute the reprehenſion in ſuch ſorte, as we may be purged of the crime ſuppoſed. But that they may purchaſe vnto themſelues the greater credit, and better teſtifie their innocencie, with a moſt weightie obteſtation they reiect and deteſt that heynous wickednes, whereof they were ſuſpected. Alſo the repetition is not without great weight, (The Lord the God of gods, the Lord the God of gods,) with which behemencie alſo they confirme, how faithfully they deſire to continue in the doctrine of the lawe, and how greatly they abhorre all contrarie ſuperſtitions. But becauſe their purpoſe was not knowne to men, and according to euery mans heade was expounded in diuerſe ſentences and opinions: therefore they appeale to the iudgment of God, offer themſelues to ſuffer puniſhment, if he knowe they haue attempted any thing of euill purpoſe or intent. And that they may proue themſelues to be vnlike to hypocrites, which with diueliſh impudencie will not ſticke an hundred times

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to call vpon God to be their Iudge, when their conscience neuertheless doeth accuse them within, they doe not onely pretende their conscience, but also doe pronounce, that all the people shalbe witnesse: as if they saide, It shalbe founde manifest in deede, that it came neuer in their thought, to inuent a newe worshippe of God: and they doe rightly interprete, howe that altar shoulde haue bene vnlawefull, namely, if they had determined to offer their sacrifices vpon it. For the lawe did not simply condemne heapes of stones: but appointed, that sacrifices should be offered in one place onely, to reteine the people in one faith, that religion shoulde not be rent a sunder, that licence shoulde not be graunted to the rashnesse of many, and so euery one shoulde fall away after their owne inuentions. Thus we see, that the qualitie of the facte being shewed, the detestable vse is taken away, which their tenne tribes had imagined. It is in deede vnproperly, but yet aptly, according to the rudenesse of our sense, that God is placed aboue all gods. For he could not truely be compared with other, if there were no more but he. And therefore, to auoyde this absurditie, some doe expounde it of Angels, which although in some places it may well agree to be true, yet I denie that it can be so taken in all places. Neither ought it to seeme any harde phrase, that he which is but one, and the onely God, should be called The God of gods, because he hath none equall: but is aboue all highte, and doeth in deede obscure and darken with his glorie, and bring to nothing, all names of Godhead, which are celebrated in the worlde. So this maner of speach ought to be referred to the sense of the common people.

Exod. 20. 4. Leu. 26. 1. Deut. 5. 8.

26 And we saied, &c.) That grosse impietie, whereof they were accused, is very well confuted: and yet they seeme not to be altogether without fault, because the lawe forbiddeth to set vp any images. But the excuse is easie, that no other images are condemned, but such as were made to represent God. But to set vp a heape of stones for a Trophie, or for testimonie of a miracle, or in the remembraunce of some notable grace of God, the lawe did neuer forbidde: for else, both Iosue, and many holy Iudges, and Kinges, which did the like, had defiled themselues with prophane superstition. But nothing else displeased God, but that the mindes of men shoulde be drawen downewarde, that he should be worshipped after a grosse and earthly manner. Therefore the children of Ruben, Gad, and Manasse, doe

well

well & sufficiently discharge themselues from offence, while they professe, that there shalbe none other vse of the altar, but that it should be a bonde of their brotherlie coniunction, for which they bring a good reason. Because it was to be doubted, least in long processe of time, the ten tribes woulde exclude the rest from them, as straungers, because they did not inhabite the same lande. For in as much as the region beyond Iordan, was not at the first comprehended in the couenant, their seuerall dwelling might haue moued occasion of dissention. Therefore they prouide in time for their posteritie, that by the altar, as it were by publike recordes, they might defend their right, that so the one sort might acknowledge the other for their brethren, and altogether serue the onely true God.

30 When Phinees, &c.) Phinees and the Embassadours doe rightly temper their zeale, while they doe not frowardly persist, nor vrge the preiudice which they had conceiued, but gently and willingly doe admitte their excuse. For many there are, which if they be offended and exasperated with any matter, there is no defence that can pacifie them, but they will alwayes find out somewhat, which they may maliciously and vniustly carpe and finde fault with all, rather than they will seeme to geue place to reason. And this example is worthie to be noted, that if at any time we be offended before we haue knowne a matter throughly, we may take heede of frowardnesse: but rather that we may geue place immediatly to equitie and right. Moreouer, that the children of Ruben, Gad, and Manasse, are found cleare from this heynous offence, Phinees and the Embassadours doe ascribe it to the grace of God. For by these wordes, (We knowe that the Lord is in the middest of vs,) they signifie, that God hath bene mercifull vnto them, and hath had a care of their healthy and preseruation. Which is to be marked diligently: for there vpon againe it is gathered, that we neuer decline altogether from God, or fall away vnto impietie, except he forsake vs, and being forsaken doth cast vs into a reprobate minde. Therefore, all idolatrie doth shew, that God was estraunged from them before, that by iust execration & blinding of them, he might take punishment of their wickednesse. In the meane time we must note this, that we doe no longer continue in godlinesse, than God is present with vs, and holdeth vs vp with his hande, and confirmeth vs with the vertue of his spirite vnto continuance and perseuerance. Phinees and the

Embassadours say they were deliuered by the children of Ruben, Gad, and Manasse: because the vengeaunce of God is no more to be feared, when all suspicion of wickednesse is purged. At the length, the like equitie & humanitie sheweth it selfe in the whole people: for they receiued gladly the defence of their brethren, and gaue thankes vnto God, that he had preserued his people from such an heynous offence. And although they were soudeinly set one fire, yet they depart with quiet mindes. Likewise, the two tribes and the halfe geue all diligence to performe their duetie, when they geue such a name vnto the altar, which by teaching the right vse thereof, might withdrawe the people from all superstition.

Chap. 23.



Nd a long season after that the Lord had giuen rest vnto Israel from all their enimies round about, and Ioshue was olde, and striken in age,

2 Then Ioshue called all Israel, *and* their Elders, and their Heades, and their Iudges, and their Officers, and said vnto them, I am olde, *and* striken in age.

3 Also ye haue seene all that the Lorde your God hathe done vnto all these nations before you, howe the Lorde your God himselfe hathe fought for you.

4 Beholde, I haue diuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iordan, with all the nations that I haue destroyed, euen vnto the great Sea Westward.

5 And the Lorde your God shall expell them before you, and cast them out of your sight, and ye shall possesse their land, as the Lorde your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Lawe of Moses, that ye turne not there from, to the right hand, nor to the left.

7 Neither companie with these nations: *that is*, with them which

which are left with you, neither make mention of the name of their gods, nor cause to sweare *by them*, neither serue them, nor bow vnto them:

8 But sticke fast vnto the Lorde your God, as ye haue done vnto this day.

9 For the Lorde hathe cast out before you great nations and mightie, and no man hathe stand before your face hitherto.

10 One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your selues, that ye loue the Lord your God.

Here is reported that solemne contestation, which Iosue vsed a little before his death, that he might leaue the pure worship of God aliue behinde him. And although the peace and rest, which the Israelits had obteined among the nations of Chanaan, be here rehersed for an excellent benefit of God: yet it is meete we call to remembrance, that which I taught before, as it came to passe through their owne slouthfulnesse, that they dwelled among their enimies, whom they ought to haue chased away and destroyed. But yet the mercie of God is worthily praised, that he pardoned their vnthankfulnesse. Also this godlie carefulnesse of Iosue is here set forth to be followed of all them that be in authoritie. For as he shall not be counted a good father nor a prouident, which thinketh of his children but vnto the end of his life, except he extend his care further, and as much as lieth in him doeth prouide for them after his death: so good magistrates & gouernours ought to forsee, that such good and well ordered state as they leaue, they confirme & prolong for a long time after them. For this cause Peter saith, that he woulde endeuour, 1.*Pet.*1. 15. that after he was departed out of the world, the Church might still be mindfull of his admonitions, and receiue some fruite of them. Where it is said, that he called all Israel, it followeth immediately after, the Elders, and Heads, and Iudges, and Rulers, which I doe thus interprete, that it was free for all men to come, but that assemblie was appointed of Heades and Rulers. And so this later member of the sentence seemeth to me, to be an exposition of the former. And surely, it is by no meanes credible, that the whole people was

called together, neither coulde it be. Therefore after this manner, the people were called, because the Elders, Iudges, and suche like, were commaunded to come, and to bring with them as many as woulde willingly come. Here is indeede rehearsed a double speach of Iosue: but the writer of the historie seemeth to me first to touch the summe of his whole oration breefly, as the vse of the tongue is, and afterwarde to prosecute more at large, and to comprehend that which he omitted. In this parte, which hath the first place, Iosue doth breefly exhorte and incourage the people to a certeine trust in the continuall and vnwearied grace of God. For when they had tried God to be true in all thinges, there is no occasion of doubting lefte to them hereafter, but that they may safely hope for the same successe, in vanquishing and destroying all the rest of their enimies. Also he setteth before them the casting of the lottes, whereby he had diuided vnto them the rest of the land, as an earnest or pledge of the vndoubtfull fruition of the same, because he had not vnadvisedly, but by the commaundement of God, described and allotted to euerie tribe their seate and borders.

6 Strengthen therefore &c.) Now he sheweth the way how to ouercome, lest they should take them selues to grosse securitie, as often times it commeth to passe in steede of faith and trust. Therefore he affirmeth, that God would be mercifull vnto them, promising that whatsoeuer they take in hand shall haue happie successe, if they continued in the obedience of the lawe. The hypocrites, although they doe securely contemne God, and laugh him to scorne, yet they would haue him bound vnto them: yea with full mouths, not without great follie, they boast of his promises. But true faith doeth so rest in God, that also it retaineth men in his feare. Finally, that GOD may be found, he must be sought vnfeignedly: and if we desire that he should looke vppon vs, we must take heede, that we turne not our backes vnto him. By the verbe of strengthening, as it is said elsewhere, he meaneth an earnest endeuour: because that in so great weakenes, no man shall throughly prepare him selfe to keepe the lawe, except he endeuour aboue his strength. Also we must note, the definition of true obedience, which is here repeated out of Moses, that we turne not aside, either vnto the right hand, or to the left hand. *Deut. 5. 32.*

7 Neither mingle your selues, &c.) He doeth admonish them expressly, that they can not otherwise well satisfie their duetie, except they

they doe earnestly beware of all corruptions. For they were compassed round about with the snares of Sathan: and we knowe how redie, yea rather, how hastie & greedie they were to embrace superstitions. Therefore, first of all he forbiddeth them, that too neere acquaintaunce of the Gentiles doe intangle them with societie of their wickednesse. For, to mingle, in this place, is as much as to cast the yoke, in S. Paule. Finally, first of all he remoueth the prouocations or intisementes of idolatrie: and afterward he detesteth idolatrie it selfe. And here is to be noted, that he doeth not expresse either kneeling, or sacrifices, or other ceremonies: but by the wordes of making mention, and sweating, he doeth signifie all partes of godlie religion. Wherof we gather, that Gods honour is taken away from him, when neuer so little a part of all thinges which he challengeth vnto himselfe, be translated vnto idols. Therefore he concludeth, that they must cleaue vnto God alone, which is as much in effect, as to be altogether addict vnto him. 2. Cor. 6. 14.

9 Therefore he hath driuen out, &c.) He signifieth, that so they be not chaunged, God for his part will not be chaungeable. Therefore, so they may obteine the fauour of GOD, he assureth them, that they shall haue a continuall course of victories. At the length, he exhorteth them againe, that as they loue their owne life and health, so they would be earnest to loue God. Out of which spring ariseth all true obedience: for, except we doe loue him freely, and of a willing minde, in vaine we shall studie to frame our manners according to the outwarde forme of the Lawe.

12 Else, if ye goe backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, and shall make mariages with them, and goe vnto them, and they to you,

13 Knowe ye for certeine, that the Lorde your God will cast out no more of these nations from before you: but they shalbe a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lorde your God hath giuen you.

14 And beholde, this day doe I enter into the way of all the world, and ye knowe in all your heartes, and in all your soules, that nothing hath failed of all the good thinges, which the Lord your God promised you, *but* all are come to passe vnto you: no-

thing hath failed thereof.

15 Therefore,as all good thinges are come vppon you,which the Lord your God promiſed you, ſo ſhall the Lorde bring vpon you euerie euill thing, vntill he hath deſtroyed you out of this good land,which the Lorde your God hath giuen you.

16 When ye ſhall tranſgreſſe the couenant of the Lorde your God,which he commaunded you,and ſhall goe and ſerue other gods, and bow your ſelues to them, then ſhall the wrath of the Lorde waxe hote againſt you, and ye ſhall periſh quickly out of the good land,which he hath giuen you.

12 Therefore if ye turne away, &c.) According to the vſuall method and order of the Lawe,he addeth threatenings, that if they be not ſufficiently touched with the ſweetneſſe of the grace of God, yet at the leaſt through feare they may be ſtirred vp to do their duetie. It is a ſhame indeed, that when God doth gently allure men to come to him,they doe not immediatly runne foorth to meet him, that they may anſwere his gentleneſſe with redie & cheerfull obedience: but ſuch is the ſlouthfulneſſe of the fleſh, that it hath alwayes neede of the ſpurres of threatenings. Wherefore Ioſue keepeth the vſuall order of the Lawe, while he ſtriketh a terrour into the Iſraelites, if they doe not ſtudie earneſtly and willingly to embrace the fauoure of God, when it is offered vnto them. And this was not once or twiſe denounced vnto them,that the nations of Chanaan ſhould be prickes in their ſides,and thornes in their eyes, if they had any familiaritie with them. Firſt, becauſe God had conſecrated that land vnto him ſelfe,he would haue it be purged of all corruptions: ſecondly, becauſe he ſawe how eaſie it was to haue the people corrupted by euill examples,he would alſo prouide a remedie for that miſchiefe. Now, whereas the people on the one ſide eſteemed it as nothing, that the land was defiled with vngodlie ſuperſtitions, and that idols were there worſhipped in ſteed of the true God: and on the other ſide,too greedily drew in the infection of their vices, it was a iuſt rewarde of ſo groſſe contempt, that they ſhould feele them hatefull & troubleſome, whom they had ſo euill ſpared and pardoned. And that that which both Moſes & Ioſue threatened was throughly fulfilled, it appeareth ſufficiently out of the booke of Iudges. And yet this open threatening of the vengeaunce of God was not altogether vnprofita-

Num.33.55

ble:

ble: for after Iosue was dead, they tooke courage to make warre. But this heate soone vanished away: for not long after, they were defiled with vngodlie superstitions of the Gentiles. Whereby we may see the intemperance of mans nature in coueting false religion, which with no bridles can be sufficiently restrained. Now it is good to consider, how farre forth this doctrine perteineth to vs. That auncient people had this peculiar commaundement, that by destroying the nations of Chanaan, they should be separated from all vngodlie corruptions. We at this day haue no certeine region appointed vnto vs, which might separate vs from them: neither are we armed with the sword to kill all the vngodlie: only we must beware, that too much familiaritie doe not wrappe vs in the fellowshippe of their wickednesse. For it is more than a harde matter, when we doe willingly intermedle with them, to keepe our selues that we be not dashed with some blotte or spotte of their vngodlinesse. Because this point is sufficiently handled in other places, I doe but breefly touch it here.

14 Behold I, &c.) Because it is appointed for all men once to die, Iosue sayeth, that end draweth neere vnto him, which abideth all men: because he also was borne a mortall man. And these wordes he applieth vnto the comfort of the people, least they should vexe themselues with immoderate sorowe when he was taken away from them. For there is no doubt, but he left a wonderfull desire of him, seing the people, when their head was taken away, was as a headlesse and vnperfect bodie. Therefore he admonisheth them, that seeing the course of his life is brought euen as it were to the marke or end, they must not require, that his condition should be other, than is of all mankinde. But yet he meaneth not that all men die alike, because the incorruptible seede of heauenlie doctrine, discerneth and diuideth the faithfull from the vnfaithfull, that they perish not together with them: but here he doeth onely touch that, which is common to all, namely, when the course of this life is ended, to goe out of the worlde. Therefore the summe of his speach commeth to this effect: As God by his benefites and fulfilling of his promises, hath proued him selfe to be true: so his threatenings should not be vaine and frustrate, that by their vtter destruction he would reuenge the prophanation and defiling of his worshippe. *Heb. 9. 27.*

Chap.

Chap. 24.



AND Ioshue assembled *againe* all the tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Iudges, and their officers, and they presented them selues before God.

2 Then Ioshue said vnto all the people, Thus saith the Lorde God of Israel, Your fathers dwelt beyond the floud in olde time, *euen* Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the floud, and brought him through all the land of Chanaan, and multiplied his seede, and gaue him Izhak:

4 And I gaue vnto Izhak, Iaakob, and Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iaakob & his children went downe into Aegypt.

5 I sent Moses also and Aaron, and I plagued Aegypt: and when I had *so* done among them, I brought you out.

6 So I brought your fathers out of Aegypt, and ye came vnto the Sea, and the Aegyptians pursued after your fathers with charriots and horsemen vnto the red Sea.

7 Then they cried vnto the Lorde, and he put a darkenesse betweene you and the Aegyptians, & brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Aegypt: also ye dwelt in the wilderneſſe a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iordan, and they fought with you: but I gaue them into your hand, and ye possessed their countrie, and I destroyed them out of your sight.

9 Also Balak the sonne of Zippor King of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And

11 And ye went ouer Iordan, and came vnto Iericho, and the men of Iericho fought againſt you, the Amorites, and the Perizzites, and the Chanaanites, and the Hittites, and the Girgaſhites, the Hiuites, and the Iebuſites: and I deliuered them into your hand.

12 And I ſent Hornets before you, which caſt them out before you, *euen* the two Kings of the Amorites, *and* not with thy ſworde, nor with thy bowe.

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, & eate of the vineyardes and oliue trees, which ye planted not.

14 Now therefore feare the Lord, and ſerue him in vprightneſſe and in trueth, and put away the gods, which your fathers ſerued beyond the floud, and in Aegypt, and ſerue ye the Lorde.

1 So Ioſue gathered, &c.) Now in my iudgement he doeth more at large declare theſe thinges, which he touched before more breefly. For it is not like, that the people were twiſe for one cauſe drawen into a ſtraunge place. Therfore the order of the hiſtorie is knit together by repetition. For which cauſe I tranſlate the Coniunction VAV, Therfore, which may continue the narration alredie begonne. And now he expreſſeth that, which before he ſpake not of, that they all ſtande before GOD, whereby the dignitie and reuerence of that aſſemblie may ſeeme to be more holie. For there is no doubt, but Ioſue did call vppon the name of God, after a ſolemne manner: and preached vnto the people as it were in his preſence, that euerie one might conſider with him ſelfe: that God was preſident of that aſſemblie, and that they had not in hande there, any priuate affaires: but the confirmation of a holie and inuiolable couenant with God him ſelfe. Adde hereunto, that which followeth ſoone after, that there was the Sanctuarie. Wherfore it is likelie, that the Arke of the couenant was brought thither, not of intent to chaunge the place: but that in ſo ſerious an action, they might appeare before the iudgment ſeate of God vppon earth. For no religion did forbidde the Arke to be remoued: and the place Sichem was not farre diſtant from thence.

2 Beyond the riuer, &c.) He taketh his beginning of their free

adoption, by which GOD did so preuent them, that they could not boaste of any excellencie or merite. For God had bound them to him selfe with a streighter bonde, that when they were equall with other nations, God did notwithstanding choose them vnto him selfe for a peculiar people, for no other respecte, but onely of his meere good will and fauour. Furthermore, that it might more clerely appeare, that there was nothing wherein they could glorie, he bringeth them to their first beginning, and putteth them in mind, that their fathers did so dwell in Chaldea, that they worshipped idols commonly, with other men, and differed nothing from the common people. Whereof it is gathered, that when Abraham was drowned in idolatrie, he was drawne out of it as it were out of hell. The Iewes indeed, that they might challenge vnto them selues a counterfeit dignitie of their kinred, doe feigne a fable, that their father Abraham, when he would not acknowledge the fire of Chaldea for a god, was driuen to flee out of his countrie. But if we consider the purpose of Gods spirit, he is no more exempted from the crime of the publike errour, than Thare and Nachor. To what end doth he say, that the fathers of the people serued straunge gods, and that Abraham was plucked out from thence, but that the free mercie of God might shine in the verie first beginnings? For if Abraham had bene vnlike the rest, his godlinesse would haue made a difference of him. But this marke is purposely shotte at, that he should not excell in any dignitie of his own, which might blemish the glorie of God, but that his posteritie might acknowledge, that when he was cast away, he was raised vp from death to life. But this was incredible, and like a monstre, that while Noe was yet aliue, idolatrie was not onely commonly receiued in the world: but also had entered into the familie of Sem, in which at the least the pure religion ought to haue flourished. Surely, how great the madde rage and vntamed furie of men is in this behalfe, hereby it may be knowne, that the holie Patriarch, vnto whom a speciall blessing of God was geuen, was not able to bridle his posteritie, but that they lefte the true GOD, and gaue ouer them selues to superstition and idolatrie.

3 And I tooke your father, &c.) By this worde is better confirmed, that which I taught before, that Abraham by his owne vertue did not swimme out of that deepe gulfe of ignorance and errors, but was brought out by the hand of God. For it is not said, that he sought

sought God of his owne accorde, but that he was taken away by him, and carried into another place. He amplifieth his benefites, in that he did meruellously preserue Abraham, in all his long pilgrimage. But that which followeth breedeth some doubt, that God multiplied the seede of Abraham: and yet gaue him onely Isaac: for there is no mention but of him. This comparison doth set foorth the singular grace of God towarde them, that when Abraham had many children, yet their father onely kept the place of his lawfull heire. In the same sense it is added soone after, that when Esau and Iacob were naturall brethren, and twinnes, yet the one was taken, and the other refused. Wherefore we see how notably, as well in the person of Ismael and his brethren, as of Esau, he extolleth the mercie and goodnesse of God towarde Iacob: as if he saide, that his stocke did not excell the other, but onely because it pleased God so to accept him.

4 Iacob and his sonnes, &c.) After the banishment of Esau, the going downe of Iacob into Egypt is tolde: which although it be touched in one worde, yet it comprehendeth an ample, large, and plentifull matter of the fatherlie fauour of God. And there is no doubt, although the authour of the booke doth not extoll euerie miracle with excellent commendations, yet Iosue declared vnto the people the summe of their deliuerance, as much as was sufficient. First therefore he setteth foorth the miracles shewed in Egypt. Afterward he celebrateth their passage through the redde Sea, where God, through his wonderfull power, did helpe them. Thirdly, he rehearseth the time that they wandered in the wildernesse.

8 Afterward I brought you, &c.) Now at the length he beginneth to entreate of those victories, which opened a way for them to possesse the land. For though the region beyond Iordan was not promised in the couenant of inheritance: yet since God by his decree had annexed it to the lande of Chanaan, as a heaping vp, and an increase of his benefits, Iosue doth not without cause couple them together: for doeth not onely declare, that while they trusted in the power of God, they had the vpper hand in all their warres: but also were defended against the pestilent deceipte which Balaak practised against them. For although that deceiuer Balaam could haue preuailed nothing with his curlings and magicall execrations: yet it was verie profitable, to see the wonderfull power of God, in ouer-

throwing of his malice. For it was euē as much, as if he hand to hand had fought against all their hurtes & hinderances. And that he might more certeinly persuade them, that they obteined the victorie not only because God was their guide, but through his onely power, he repeateth that which is read in Moses, that Hornets were sent, which without the hand of men should ouerthrowe their enimies. And this was a more notable miracle, than if by any other meanes they had bene ouerthrowen, put to flight, and discomfited. For they that haue bene conquerours with small a doe beside their expectation, although they confesse that victorie is the gift of God: yet soone after beeing blinded with pride, they translate his praise to their owne counsell, diligence, and valiantnesse. But when the matter is brought to passe by Hornets, the vertue and power of God is vndoubtedly affirmed. Therefore it is concluded, that the people did not conquer the land by their owne sworde nor bowe, as it is repeated in the .44. Psalme, and seemeth to be taken from hence. Last of all, when he put the people in minde, that they did eate the fruite of other mens labours, he exhorteth them to loue God, as his liberalitie towardes them doeth deserue.

Deut.27,20.

15 And if it seeme euill vnto you to serue the Lorde, choose you this day whome ye will serue, whether the gods which your fathers serued (that were beyond the floud,) or the gods of the Amorites, in whose lande ye dwell: but I and mine house will serue the Lorde.

16 Then the people answered and said, God forbid that we shoulde forsake the Lord, to serue other gods.

17 For the Lorde our God, he brought vs and our fathers out of the lande of Aegypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs all the way that we went, and among all the people through whome we came.

18 And the Lord did cast out before vs all the people, euen the Amorites which dwelt in the land: *therefore* will we also serue the Lorde, for he is our God.

19 And Ioshue said vnto the people, Ye can not serue the Lord: for he is an holy God: he is a gelous God; he will not pardon your iniquitie, nor your sinnes.

20 If

20 If ye forſake the Lord, & ſerue ſtraunge gods, then he will returne and bring euill vpon you, and conſume you, after that he hathe done you good.

21 And the people ſaid vnto Ioſhue, Nay, but we will ſerue the Lorde.

22 And Ioſhue ſaid vnto the people, Ye are witneſſes againſt your ſelues, that ye haue choſen you the Lord, to ſerue him: and they ſaid, We *are* witneſſes.

23 Then put away now, *ſaid he*, the ſtraunge gods which are among you, and bow your heartes vnto the Lorde God of Iſrael.

24 And the people ſaid vnto Ioſhue, The Lorde our God will we ſerue, and his voyce will we obey.

15 But if it be greeuous, &c.) Ioſue ſeemeth here to haue little conſideration what becommeth a godlie and wiſe Gouernour. If the people had forſaken God, and bene carried after idols, it had bene his parte to take puniſhment of their vngodlie and wicked defection. But now, when he geueth them leaue to chooſe whether they will ſerue God or no, he looſeth the bridle, that they may boldly runne headlong into all licentiouſneſſe of ſinning. That alſo which followeth, ſeemeth to be more abſurde, when he denieth that they are able to ſerue God: as though he woulde of purpoſe driue them to caſt off his yoke. Howbeit, it is not to be doubted, but that his tongue was gouerned by the direction of Gods ſpirite, that he might touch them at the very hearte. For when God driueth men into his obedience, they are often times willing enough to profeſſe the deſire of godlineſſe, from which notwithſtanding they fall away ſoone after: ſo they build without a foundation. This commeth to paſſe, becauſe they doe neither diſtruſt their owne weakeneſſe, ſo much as they ought to doe: nor conſider how harde a thing it is, to geue ouer themſelues wholy to God. Wherfore, we haue neede of an earneſt examination, that we be not carried vp on high through a light motion, & ſo in the very firſt attempt, the ſucceſſe doe faile vs. For this purpoſe of triall, Ioſue ſetteth the Iſraelites at libertie, that as though they were free, and at their owne choyce, they might chooſe againe what God they woulde worſhippe: not that he would driue them away from true religion, which were too apte of themſelues to fall away:

but that they should not promise vnaduisedly that which they would breake in shorte time after. For the purpose of Iosue was to renewe the couenant, and to confirme that which was alreadie made with God, as we shall see. Therefore, not without cause he geueth them libertie to choose, that they shoulde not afterwarde pretende, that it was of necessitie, when they had bound them selues by their owne consent. In the meane while to touch them with shame, he doth testifie, that he and his house woulde continue in the worshippe of God.

16 The people answered, &c.) Now appeareth no small fruite of this free choyce offered vnto them, when the people doe not incline to any other religion, nor receiue any thing to obey, which they haue heard elsewhere: but pronounce, that it were exceeding great wickednesse to fall away from God. And so it auayleth not a little to the confirmation of the couenant, that they binde themselues of their owne accorde. The effect of their answere is, that seeing God by meruellous redemption hath purchased them to be his peculiar people, and hath alwayes assisted them, and shewed that he is their God, it should be detestable vnthankfulnesse, if they should forsake him, and fall to straunge gods.

19 And Iosue sayed, &c.) Here it seemeth, that Iosue doth altogether vnreasonably, which discourageth the prompt and willing desire of the people. For to what end doeth he denie, that they are able to serue God, but that by verie impossibilitie he might cast them in despaire, whereby they must needes be alienated from the feare of God? But by this so sharpe contestation, it was needefull, that the people, which were slacke and dull through securitie, shoulde be awakened, which thing we see lacked not good successe, though it continued not long. For they are not discouraged nor made slacker: but hauing ouercome this hinderance, they answere redily, that they will be constant in doing their duetie. Finally, Iosue doeth not discourage them from seruing God: but onely declareth, howe stubborne and disobedient they are, that they may learne to chaunge their frowarde disposition. So Moses, in his song, when he seemeth to make a diuorce betweene God and them, doth nothing else but pricke and sharpen them, that they goe not forward to be like themselues. Iosue in deede doth reason simply of the nature of God: but chiefly he bendeth his edge against the froward manners and vntamed stub-

Deut.32.

bornesse

boynesse of the people. He pronounceth, that God is holy and zealous. This truely should not discourage men from his seruice: but hereof it followeth, that he will haue nothing to do with them that be vnpure, wicked, and vnholy contemners of him, and which are not afraide to prouoke him to anger. For such shall finde him vnable to be appeased. But where it is said, that he will not spare their wickednesse, no generall rule is set downe: but the speache is directed against disobedient persons, as in many places beside. For he speaketh not here of euerie offence, and speciall sinne, but of the grosse denying of God, as the next verse doth shewe. Wherefore, the people doe answeare more freely, that they will serue God.

22 And Iosue sayed, &c.) Nowe we see what marke Iosue did shoote at: not that the people being amazed by feare, should be driuen away from religion: but that the bond might be holier, seeing that of their owne accorde they desired his gouernment, and had yeelded themselues into his fidelitie and protection, that they might liue vnder his defence. Therefore in their owne conscience they acknowledge, that they shalbe guiltie and conuict of vnthankfulnesse, except they kept promise. And though they did not feignedly professe, that they woulde be witnesses vnto their owne damnation: yet how lightly the remembrance of this promise fell away, it appeareth in the booke of Iudges. For when the Elders were dead, they were quickly drawen asunder into diuerse superstitions. By which example we are taught, howe manifold deceiptes doe possesse the senses of men, and what crooked corners doe hide their hypocrisie and vanitie, vntill their owne vaine confidence deceiue themselues.

23 Nowe therefore take away, &c.) How could it be, that they which were of late so sharpe reuengers of superstition, haue suffered idols to haue place among them, and yet the wordes sound so, that they should take away from amongst them the straunge gods. If we vnderstand, that their houses were yet polluted with idols, we may see as it were in a cleare glasse, how sweetly the greatest part of men doe flatter themselues in their vices, which against other they pursue with extreme rigour and seueritie. But because it seemeth not like vnto me, that after the punishment of Achan, they durst be so bold to defile themselues with such manifest sacrileges, I doe rather referre it to their affection, that they should driue away farre from them all inuentions of feigned gods. For before, in the same Chap. he exhorteth

teth them to take away the gods, whom their fathers serued beyond the riuer, and in Egypt. But no man will thinke, that the idols of Chaldea were laide vp in their closets, or elsethat they brought those filthie corruptions out of Egypt, which shoulde be cause of hatefull discorde betweene God and them. Wherefore, the simple sense is, that they should renounce all idols, and deliuer themselues from all corruptions, that they may worshippe the onely true God purely. For hitherto perteineth that clause, That they may incline their heart to the Lorde, which is as much, as to rest only vpon him, or to set their loue vpon him, and that they should delight and be content with him alone.

25 So Ioshue made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

26 And Ioshue wrote these wordes in the booke of the Lawe of God, and tooke a great stone, and pitched it there vnder an Oake that was in the sanctuarie of the Lorde.

27 And Ioshue said vnto all the people, Beholde, this stone shalbe a witnesse vnto vs: for it hath heard all the wordes of the Lorde which he spake with vs: it shalbe therefore a witnesse against you, least ye denie your God.

28 Then Ioshue let the people depart euetie man vnto his inheritance.

29 And after these thinges, Ioshue the sonne of Nun, the seruant of the Lorde died, being an hundred and tenne yeeres olde.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel serued the Lorde all the dayes of Ioshue, and all the dayes of the Elders that ouerliued Ioshue, and which had knowen all the workes of the Lorde, that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Aegypt, buried they in Shechem, in a parcell of ground, which Iaakob bought of the sonnes of Hamor the father of Shechem, for an hundred peeces of siluer, and the children of Ioseph had them in their inheritance.

33 Also

33 Also Eleazar the sonne of Aaron died, whome they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

25 So Iosue made a couenaunt, &c.) This place declareth, for what end this assemblie was called, that the people renewing the couenaunt, might be more addicte and streightly bound vnto God. Therefore in this contracte Iosue was the messenger of God, which required faith and obedience of the people in his name. Therefore, the seconde clause is added, that he propounded to them the precept and the iudgement. For they doe vtterly deprane and peruert the sense, which doe expounde these wordes of some new speach of Iosue: when they ought to be vnderstoode properly of the lawe of Moses, as if it were said, That Iosue made none other couenant, than that they shoulde remaine constant in keeping the lawe, and that none other articles of the couenant were propounded: but that they were confirmed in that doctrine, which they had before imbraced and professed. Like as Malachias also, to keepe them vnder the yoke of God, doeth require nothing else, but that they shoulde be mindfull of the lawe deliuered by Moses. *Malac.4.4.*

26 And Iosue did write, &c.) I vnderstand that authenticall volume which was kept by the Arke of couenaunt, as if he had laid vp a publike recorde in the register for a perpetuall memorie. And there is no doubt, but when the lawe was rehearsed, this proclamation of the couenant was also published. But because that which is written, is often times hidde in shutte bookes, he appointeth another healpe of memorie, which might euer be extant in the eyes of all men, namely a stone vnder the oke which was neere the Sanctuarie. Not that the abiding place of the Arke was there perpetuall: but because it was set there, that they might appeare before God. Therefore, as often as they came before God, the testimonie or memoriall of the couenant, which they made, was before their eyes, that they might be better reteined in their fidelitie. Where as he saith, that the stone hath heard the wordes of the Lord, it is indeede an Hyperbolicall, but yet not a foolish kinde of speaking, to expresse the efficacie and vertue of the worde of God, as if it had bene saied, That it pearceth into dead rockes and stones: that if men be deafe, their damnation soundeth in all elementes. To lie, here, as often times

ellewhere, signifieth to doe deceiptfully and craftily, to faile and breake promise. Who would not thinke, that a couenant established so surely, should haue bene firme and holie into many ages of the posteritie? And yet Iosue preuailed no more with all his great carefulnesse, but that it might continue for a few yeares after.

29 After these things, &c.) The honour of buriall was a token of reuerence, which testified the pietie of the people. But neither of both had any deepe rootes. Wherefore, that title, wherewith Iosue is adorned after his death, when he is called The seruant of God, tooke away from the wicked wretches all excuse, which soone after despised God, which had meruellously wrought in him. Therefore their inconstancie is couertly noted, that they serued God as long as he liued, and vntill the death of the Elders. For therein is priuily conteined, an opposition of their falling away and alienation, when they had soudeinly forgotte the benefits of God. Therfore it is no meruell at this day also, when God endueth some of his seruantes with noble and excellent giftes, that their authoritie doeth defend and preserue the order and state of the Church: but when they are dead, inmediately ariseth an heuie dissipation: & vngodlinesse that lay hid, breaketh forth into vnbrideled licentiousnesse.

32 But the bones of Ioseph, &c.) What time the bones of Ioseph were buried, is not here expressed: but it is easie to gather, that after the Israelites had quiet habitation in the citie of Sichem, they did their duetie therein. For, although he appointed no certeine place for his buriall: yet they thought good for honours sake, to lay him in the feelde which Iacob bought. Peraduenture also this is expressed, to reproue the slouthfulnesse of the people: whereby it came to passe, that Ioseph was not buried with Abraham, because the enimies as yet had dominion of that place. Steeuen reherseth the bones of the twelue Patriarchs: and it may be, that the other tribes being moued with emulation, brought the bones of their fathers also. But where some copie saith that the feelde was bought by Abraham, it is a faulte in the name. As touching buriall, we must holde this generally, that there is so often mention thereof in the Scripture, because it was a token of the resurrection to come.

Gen. 33. 19.

Actes 7.

Praise be vnto God, Amen.

FINIS.

A table of ſpeciall names and matters,

conteyned in this Commentarie vppon Ioſue.

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